

# THE JAPAN CHRISTIAN QUARTERLY

Vol. II, No. 2

APRIL 1927

## CHURCHES, MISSIONS AND FINANCE

The Present Position in Finance.....A Symposium  
Progress in Self-Support, Facts and Lessons.....D. C. Spencer  
Financial Relations Between Church and Mission..A Symposium  
Methods of Encouraging Self-Support.....A Symposium

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The Purification Ceremony at the Meiji Shrine..A. C. Bosanquet  
The Present Need of Missionaries—The Quantitative..H. Brokaw  
The Present Need of Missionaries—The Qualitative..C. B. Olds

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Editorial and Departmental Notes, Book Reviews,  
Personal Column, Etc.

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Editor-in-Chief:—Rev. W. H. Murray Walton, M. A.

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# THE JAPAN CHRISTIAN QUARTERLY

ISSUED QUARTERLY BY THE FEDERATION OF CHRISTIAN MISSIONS

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*Mr. G. C. Converse* M.A. is a Y.M.C.A. Secretary in the Kansai. He is a graduate of Columbia University and has studied at the Union Theological Seminary. He has been seventeen years in Japan.

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*Rev. C. Noss, D.D.* belongs to the R.C.U.S.A. Mission, and has been over thirty years in Japan, chiefly engaged in evangelistic work. He is the author of various books.

*Rev. S. Painter* of the C.M.S. has also been over thirty years in Japan. He is General Secretary of the C.M.S. Japan Mission.

*Rev. C. B. Tenney, D.D.* belongs to the A.B.F.M.S., and has served over a quarter of a century in Japan. He is the President of the Kanto College.

*Mr. W. M. Vories, Ph. B.* is a pioneer missionary and architect, and the founder of the Omi Mission. He has been over twenty years in Japan and has written various books both on Japan and on architecture.

*Rev. D. R. McKenzie, D.D.* is a missionary of the United Church of Canada. He came to Japan in 1888 and is now Secretary-Treasurer of the Mission, and also Treasurer of the National Christian Council.

*Rev. K. Kozaki, D.D.* is pastor of Reinansaka Congregational church in Tokyo and one of the veterans and leaders in the Congregational church in Japan.

*Rev. E. R. Harrison, M.A.* took his degree at Cambridge University before coming to Japan in 1916 under the Australian Board of Missions. His work has been chiefly country evangelistic work.

*Mr. E. H. Tanaka* is chief accountant of the Yokohama Specie Bank, Tokyo, and a prominent layman in the Nihon Seikokai.

*Miss A. C. Bosanquet* of the C.M.S. came to Japan in 1892, and is now one of the secretaries of the Christian Literature Society.

*Rev. C. B. Olds, D.D.* is a missionary of the A.B.C.F.M. working at Okayama. He has been nearly a quarter of a century in Japan.

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# THE JAPAN CHRISTIAN QUARTERLY

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Readers of "The Japan Christian Quarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or of the Federation of Christian Missions under whose auspices the magazine is published.

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## EDITORIAL NOTES

THE greater part of this issue of The Japan Christian Quarterly is given up to a consideration of the important, though to some people mundane, subject of Finance. The old tradition that money is "filthy lucre" dies as hard in Christian circles as in "samurai" ones; and yet if it is put to proper uses it is an essential factor in the work of the Kingdom.

In Japan at the present time the relation between Church and Mission is in a state of transition. In no respect is this more true than in finance. The old system of paternal government, based on the idea of "he that pays the piper calls the tune," has well nigh disappeared; instead the tendency is to go rather to the other extreme and either to encourage a speedy and complete independence of all foreign aid, or else to contribute unconditionally to the Japanese Church large sums of money for them to use at their own discretion. A sort of *via media* between the old and the new also exists, in which Mission grants-in-aid to the indigenous Church are administered by a joint committee of Japanese and foreigners, nominated by the two parties concerned.

There is a danger in all these reactions from the old system at the present stage of the growth of the Church. In the first-named policy, an immature attainment of so-called financial independence may result either in the growing Church limiting its efforts severely to its financial strength and thereby tending to check that missionary spirit, which is always looking for fresh fields to enter; or else in so

great a stress being laid on the duty of giving as to become a positive hindrance to the enquirer and young Christian. This is well illustrated by a letter we recently received from one such to whom we had suggested the possibility of introduction to a church. He wrote, "I had thoughts of joining the church, but after seeing the way in which expressions changed and the manner of welcome varied according to whether the newcomer could do much or little, I decided that it was better for me to study alone." The second method avoids this danger, especially if the grant be made on an annually decreasing scale, but there ever lies within it the peril which comes from spending other people's money. The third method preserves a system of race distinctions, which in itself should be unknown in the Church of Christ.

We venture to think that the best system is one in which the principle of a Block Grant on a decreasing scale is preserved, but its administration is entrusted to the Financial Committee appointed by the annual Conference or Synod of the Church, at which, in view of their ecclesiastical status, there is no fundamental distinction drawn between Japanese and foreign worker. It enables the Church to receive a judicious measure of help from abroad without foreign supervision, it places the responsibility of the use of its funds, whatever their source, on the body most concerned and it further allows for the appointment of the strongest committee possible without regard to race distinctions. It is a system already at work in the Dioceses of Tokyo and Osaka, and its results are wholly satisfactory.

But though no one would discount the value of methods, yet there is one thing of still greater importance in the consideration of this question; it is the spirit in which the gifts are made. As Ruskin has well expressed it, "It is not the church we want but the sacrifice; not the emotion of admiration, but the act of adoration; not the gift but the giving." For this reason we would draw special attention to the article by Mr. Tanaka in this issue. His position in one of the largest banks in Japan, and the eminent financial work that he has done for the church to which he belongs, more than prove his ability to speak on methods; yet he has deliberately chosen as his subject the spiritual aspect of giving, and in doing so has shown a true grasp of the problem. A church which has an adequate realization of what it owes to God is not slow to discharge its debt to its fellow-man.

\* \* \*

In recent issues of *The Japan Christian Quarterly* we have con-



sidered from different angles the very pertinent question of the place of the foreign missionary in Japan. In the discussion of the subject we have sought on the one hand the opinions of those who are recognized leaders in both Church and Mission; and on the other hand we have studied the matter from the standpoint of the task itself, and the special part that the missionary can play in it. As a result of our examination it may be safely said that there is an undoubted sphere for the foreign missionary in Japan. But this judgment raises two further and important questions with regard to the missionary himself: How many missionaries are needed? And of what kind?

There is a story told of Dr. Mott, for the accuracy of which we do not vouch, though we admit that it is characteristic. He is reported to have said that after his first journey round the world he laid great stress on the necessity for a great increase of foreign missionaries; that after his second tour he urged rather the raising of an army of native workers; but that after a third journey he realized that he had taken a superficial view and was now "constrained to shift the emphasis from numbers to quality." Nobody will dispute the accuracy of this analysis. But there are those who in applying it to Japan limit it in a way which seems unjustifiable. In their desire to emphasize the need for *better* missionaries they ignore or deny the need for *more*. Such an opinion is to be found chiefly among those whose lot it is to work in the capital of Japan or in its larger cities, and who are in touch with Japanese leaders, Christian and otherwise, and who perhaps realize more clearly than others the innate capacity of the Japanese for managing their own affairs. They recognize quite rightly that such leaders possess greater gifts than many of those who come to Japan as missionaries, and they argue that if the present-day missionaries are to make a contribution that is worth while, they must at all events be of not inferior calibre to their Japanese brethren. In short they stress the qualitative at the expense of the quantitative.

But in order to get another view of the situation it is wise to leave the capital and to go out into the towns and villages of the country, where in far too many cases the church is fighting for its very existence, where the Japanese worker looks almost unduly to his foreign colleague for that encouragement to "stick at it," which seems to be one of the special contributions that the West can make, and where the average missionary, so called, both in the width of his outlook and the depth of his spiritual experience is through no virtue



of his own far ahead of his Japanese brother. As for the regions beyond, where the indigenous church even in its most elementary stage has not made even a beginning, unless at the present stage the missionary is prepared to blaze the trail, many decades must pass ere what is still the fairest part of Japan "shall be full of the knowledge of the Lord, as the waters cover the sea." Or again, without even leaving the cities, a visit to some of the bigger mission schools will show missionaries whose knowledge of Western political science or Chaucer's "Canterbury Tales" may be inferior to that of their Japanese colleagues, and yet who through their capacity for making friends with their pupils are making a real and peculiar gift to the Kingdom.

To sum up, while specialists of the highest qualifications of mind and spirit and personality are required in limited numbers for what may be described as central posts in theological colleges and the like, posts which touch the Christian thought-life of the nation, yet in the ordinary work of the church or school, and in the pioneer work which is ever one of the glories of the missionary calling, Japan today is asking for and can receive a large number of those "average" missionaries whose presence in Japan has been challenged. But be they specialists or ordinary folk, unless they have a personal experience of the living Christ, and a clear and definite message of Him as Son of God and Saviour of men, unless those with whom they come in contact are going to

"catch from their joyaunce the surprise of joy,"

then it were far better that they left their programmes of ethical progress and social reform to the Japanese to carry through for themselves. From this standpoint alone the qualitative condition is absolutely final.

\* \* \*

The Bill of Religions, which has caused a considerable flutter in the Japanese religious world during the past few months, has been shelved by the Parliamentary Committee entrusted with its examination. Since then the Government has fallen, and it is a most point whether it will ever be brought forward again, certainly in its present form. There is need therefore for only brief comments in these notes.

The Bill has provided an interesting example of that Japanese trait which is not content until it has systematized and codified everything. The attempt to apply this to religion has resulted in many strange results. For example, in view of the present religious unrest



prevalent in Japan, and the religious anarchy existent in certain other nations, it is not difficult to understand the Government's desire to have a say as to whether some new religion or sect may be started here. But when this is carried a step further, and in order to make the law effective such bodies are required to get official endorsement of their choice of a head, it is easy to see how this approaches to an interference with the religious liberty guaranteed by the constitution. Or again, in the endeavour to discourage the ignorant religious 'quack,' who batters on human superstition, the Bill required certain standard of secular education on the part of all religious teachers, an excellent idea so far as some 'religions' are concerned, but rather hard on the humble 'lay-preacher' or Salvation Army worker!

As a matter of fact, there is little doubt but that many of these regulations would have affected other religions far more than Christianity, the more so in view of the growing recognition that our Faith has won in Japan; and for this reason though they might have existed in paper, it is not impossible that they would have been but little known in practice. On the other hand the formal recognition of Christianity by name as one of the religions of Japan would undoubtedly have been of value in those country districts where anti-Christian traditions die hard.

On the whole it is probably no loss that the Bill has not been passed in its present form. It will be the better for further study and perhaps less logicity, and introduced in a modified form it may prove a positive advantage in a land which is marked by a love for order and a reverence for official utterance.

\* \* \*

The Memorial Service held in Westminster Abbey on February 8th, was a remarkable one in several features. In the first place it was the first service held in the Abbey in memory of a non-Christian monarch. This fact, as a study of the form of service used shows, in no way militated against its Christian and missionary character. In the second place for the first time in history prayers were offered in that historic building in the Japanese tongue. Lastly the service was not only representative of the whole national life from the Royal Family and the Government downwards, but also the various British Missionary Societies, working in Japan, were given official recognition. It was a striking testimony not only of the friendship of one Empire for another, but also of the sincere and Christian hope of the one for the progress of the Faith in the other.



## The Present Position in Finance, in the Light of the Past

### (i) In the Churches

WHEN I visited China a few years ago, one of the leading Chinese Christians asked me this question: "What is the main reason why Japan has established so many self-supporting churches in the comparatively short time since Protestant missions have been at work? China indeed has a history of more than a century of such work but there are no such encouraging results as you have," he said. I do not know whether he is right as to facts but I do know that Japanese Christians are very anxious to make their churches self-supporting as soon as possible. Even in society the same spirit rules. Well-to-do people in Japan often want the man who is to be their son-in-law by marrying their daughter, to come under their influence by accepting financial aid in order to make his success more certain. It is a short and easy path to success to marry a wealthy woman but this is not approved by our fathers. We have the saying that "a man who has even three measures of unpolished rice to bless himself with should not become a dependent by marrying into another family." This shows how universal is the spirit of self-support with us.

		Baptized members on roll			Self-supporting Churches	
		1922	1924	1926	1922	1924
(1)	Japan Presbyterian .....	34.044	41.894	42.275	93	104
(2)	Japan Congregational .....	24.041	25.173	26.777	80	81
(3)	Japan Methodist .....	25.283	28.978	29.420	33	47
(4)	Japan Episcopalian .....	27.423	28.681	31.315	31	33
(5)	Japan Baptist .....	6.190	6.200	6.131	7	7
(6)	United Christian .....	2.169	2.338	2.358	4	4
(7)	Methodist Protestant .....	1.951	2.134	2.568	2	2
(8)	Evangelical .....	1.456	1.500	1.887	1	1
(9)	United Brethren .....	1.831	1.609	1.604	1	1
(10)	Japan Christian .....	1.557	1.517	1.853	..	..
(11)	Friends Society .....	760	750	709	3	3
(12)	Holiness .....	1.810	1.810	3.938	14	15
(13)	Japan Lutheran .....	1.340	1.340	1.938	..	..
(14)	Japan Free Methodist .....	1.294	1.294	952	2	2
Total .....		131.149	145.218	153.728	271	300



It seems to me that Japanese Christians, too, have their full share of this spirit. Some of them are so possessed by it that they go quite too far to establish self-supporting churches, regardless of the available resources. They would run the hazard of starving rather than be supplied with plenty by others. This kind of self-support may be admirable in itself but we must consider that the existence of the church is not for the sake of the church itself but to bring in the reign of the Kingdom of God on earth. For this purpose we find missions as well as indigenous self-supporting churches working harmoniously hand in hand.

Turning now to the statistics of the Protestant Churches we find the figures for the last few years tell of progress in every line. Self-supporting churches, mission churches, communicants and funds raised in the fourteen principal denominations are shown in the tables below.\*

There were 271 self-supporting churches in the year 1922 and 300 in 1924, while these increased to 362 in 1926. This shows that Christianity in Japan is rapidly becoming an indigenous religion, though the progress is rather slow so far as financial relations are concerned. Mission churches helped by either foreign mission boards or native home mission agencies have also increased from 1,191 in 1922 to 1,226 in 1926.

During this period the funds raised by these self-supporting churches are as follows:

In 1922 ¥1,386,107, 1924 ¥1,311,646, 1926 ¥1,710,224.

Self-supporting Ch.			Funds Raised in Japan			Annual gift per Ch. member		
1922	1924	1926	1922	1924	1926	1922	1924	1926
222	260	251	¥410,594	¥524,405	¥528,003	¥12.00	¥12.50	¥12.50
72	79	84	412,188	445,268	385,292	13.00	17.50	14.50
16	300	284	310,490	....	335,160	12.50	....	11.50
15	249	261	190,556	204,414	206,070	7.00	7.00	7.00
59	99	56	55,643	57,843	54,185	9.00	9.00	9.00
8	37	36	12,492	13,000	37,472	6.00	6.00	16.00
7	30	38	12,869	13,670	18,036	6.50	6.50	7.00
0	30	35	11,143	20,162	....	8.00	13.00	....
10	19	17	10,872	16,700	18,587	6.00	10.00	12.50
9	18	19	4,894	7,154	....	3.00	5.00	....
0	6	9	1,114	3,215	11,256	1.50	4.00	16.00
6	53	92	33,153	....	88,037	18.00	....	22.00
4	32	29	5,815	5,815	2,595	4.00	4.00	1.50
2	13	15	14,284	....	25,531	11.50	....	26.50
3	1,225	1,226	¥1,386,107	¥1,311,646	¥1,710,224			



As the denominational statistics show the communicants during this time increased from 131,149 in the year 1922 to 153,728 in 1926 while the number of baptisms were 8,711 in 1922, 10,337 in 1924 and 10,925 in 1926. One of the most important points, which requires careful consideration, if we are to carry out our self-supporting policy is this: Does such a policy strengthen or weaken the church? It is sometimes suggested that the churches, if they strive too eagerly for the name of being self-supporting, may lose spiritual strength and the power to act as a medium for evangelizing the whole country. We find on the contrary, however, that the churches in general are making steady progress and gaining the steadfast confidence of the people at large. That the influence of Christianity is spread far and wide was shown during the discussion on the Religions Bill in the House of Peers in the last few months. This may be counted as one of the results of the self-supporting policy.

K. MIYAZAKI.

\* Caution must be exercised in comparing these figures as different methods of calculation are in force in the several denominations.—Ed.

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## (ii) In Other Organizations

THE amount of self-support represented by the various organizations differs very largely, especially in view of the great variety of services represented. It may appear strange to some that the publication and circulation of the Bible should not have made a stronger appeal to Japanese contributors than it has. One of the great Bible Societies with yearly expenses of nearly ¥100,000 reports that income received from contributions from Japanese churches and individuals last year was but 3/10 of 1% of the budget, leaving practically the entire deficit of about ¥35,000 to be provided by foreign Christians. The revised translation of the New Testament recently published was also a very expensive piece of work, the cost of which was borne entirely by Bible Societies without financial contribution from either churches or individuals in Japan. A large part, however, of the income from sales, which are at prices apparently about 2/3 of actual cost, would doubtless come from Japanese sources and the secretary of one of the Bible Societies reports a more prayerful interest in Bible circulation on the part of the Japanese churches during the last few years.



Another Bible Society, also with a very large budget, reports that the sales income is in round numbers about  $\frac{2}{3}$  of the cost of production. Here also the gifts from individuals and churches in Japan amount to less than  $\frac{2}{10}$  of 1% of the cost.

The publication and circulation of the Scriptures has been done at a cost which has made constant deficits apparently inevitable. These deficits have been made up year by year from abroad and the management and control has remained in foreign hands. It is reported that certain Christian bodies in Japan have looked into the proposition of Bible publication and circulation, but apparently the probability of such large deficits has made it impracticable for Japanese organizations already struggling with severe financial problems to undertake this great work.

The Japanese National Sunday School Association has carried on an independent existence for the past six or seven years with only a partial subsidy. At various times during these past few years some salaries of Japanese secretaries have been included in the budget from abroad. At the present time, however, with the exception of one half-time man, this method has been abandoned. In addition to the salary of the foreign secretary and this one half-time man, the foreign contribution to the yearly budget coming through the Missions or other foreign gifts amounts to not more than 20% of the total budget. It is hoped in the future that the income from the National Sunday School building, which the association is now attempting to build as a sort of endowment, will make provision for considerable expansion of work upon a self-supporting basis.

As the policy of the Young Men's Christian Associations and the Young Women's Christian Associations have much in common, it will perhaps be well to think of them at the same time. The work of these two Associations has been largely carried on in the great centres of population which in Japan also coincide with the scene of the greatest missionary activities and the largest groups of Japanese Christians. The organization of these Associations has from the beginning taken for granted that there was in each of these communities already a small group of Japanese Christians capable of taking the entire legal responsibility for the carrying on of the Associations' programme.

The Y.M.C.A. has on its foreign staff in Japan at the present time eleven foreign secretaries. At one time or another during the

past twenty-five years one or more of these secretaries have been stationed in each of the nine leading cities, in all of which the local associations now have substantial property interests locally held by Japanese Boards of Trustees. The Association has followed the custom for a number of years of decreasing any subsidies made to the general work in Japan and at the present time such subsidies amount to less than 1 per cent. of the total Association budgets. The Association, however, has carried out the policy of cooperating financially in various special activities from time to time.

The most outstanding of such cooperative ventures has been in the provision of buildings for the local associations. In every case, a certain proportion of the money for land and buildings has come from the local Japanese community. In some cases the proportion has been about half and half. In the earlier days the American proportion was greater. One of the most outstanding situations is the one at Nagoya where 95% of the entire sum was raised locally for both land and building. The largest attempt of this kind is now going on in Tokyo where the Japanese local association is in the process of raising a sum of ¥600,000 for their local building while the American friends are providing a slightly larger sum. If the value of the land be added to the Japanese total the sums would be about equal.

The North American Association friends have also for several years provided a small sum for the training of Y.M.C.A. secretaries, using about half the sum in Japan and half in the United States. This has enabled the Japanese National Committee to send one mature experienced secretary each year to study in America. The entire sum expended both in Japan and abroad, however, amounts to less than 2 per cent. of the sum total of the Japanese Associations' budgets.

The National Council of the Y.W.C.A. in the United States has carried on a policy similar in many ways, contributing the services of foreign secretaries, paying their salaries and expenses and organizing self-supporting local Associations. There are at the present time, 19 such foreign secretaries in Japan and 4 on furlough. The American Council, however, has consistently followed the policy of not carrying on its pay roll Japanese secretaries, even in a clerical capacity. Certain phases of the work of the Japanese Association have been assisted from abroad. This amount, however, amounts to but 2 per cent. of the yearly budgets of the Japanese Associations. It is announced as a definite purpose of the Association to decrease rather than increase



this subsidy. At the present time, in view of the destruction caused by the Tokyo earthquake, the American Committee is giving special financial assistance in the reconstruction of the Tokyo Y.W.C.A. There is no other programme of cooperation in building construction, however.

Perhaps one or two illustrations of the work in local cities by the Y.W.C.A. and Y.M.C.A. will be enlightening. A certain Y.W.C.A. has had an existence of just about ten years. They have a little less than 500 members, 40 per cent. of whom are church members. The executive staff is composed of two foreign secretaries, three Japanese secretaries, and three Japanese assistants. Their regular members pay a fee of ¥2 per year, while sustaining members pay a fee of ¥10. The girls who are taking advantage of the various educational classes pay a further fee of ¥2.50 per month, while the girls in the dormitory pay about ¥30 per month, including two meals a day.

The Association building was provided at a cost of about ¥150,000, all of which with the exception of ¥16,000 came from Japanese sources. During the three years when the building campaign was being carried on and the building erected the local budget was increased 50 per cent. each year, while at the end of that time, with the beginning of the fourth year, the budget was again jumped 100 per cent. Such progress in a non-subsidized institution seems remarkable.

The annual budget of the Association is ¥23,000, 67 per cent. of which comes from fees. Of the other 33 per cent. about half comes from special entertainments, bazaars, moving pictures and the like, while a like amount is made up by annual contributions, usually of ¥100 or ¥200.

The Association's policy is to make every effort to cut down the amount received from these special entertainments and to increase the amount received from the larger givers. It has been found that the time spent in soliciting subscriptions from leading people of the city opens up excellent opportunities for explaining the budget and work of the Association. The local leaders are making strenuous efforts to increase intelligent giving and also to increase the number of their members who will come to understand that asking for such contributions is not in the class with begging, but simply presenting to business men an opportunity for cooperation in social service to the community.

It is a point worthy of note, perhaps, especially for missionaries, that the self-support built up in this way also carries with it a certain danger of financial pressure in regard to policy from the sources contributing the money. In a day when we are all becoming so sensitive to the problem of foreign control through financial assistance, this problem of securing large sums from non-Christian sources presents another angle to the problem of control.

To take also an example of a local Y.M.C.A., the Association in question has had the services of a foreign secretary pretty much continually for the last twenty-five years. Aside from providing his services, no subsidy has been given. Starting in a very humble way, with the Association self-supporting from the first, each year its budget has increased. At the present time there are 1,100 members, the regular membership fee being ¥12 or ¥15 per year according to the age of the young men. A group of about 100 men in the city contribute each year various amounts. The amount received in contributions represents about 11 per cent. of the budget.

In addition to these 1,100 regular members there are about 1,200 young men in the Educational Department paying an average fee of about ¥2.50 per month. The Association occupies a modern building costing about half a million yen which sum was provided about equally from America and Japan. If the value of the land contributed by the Japanese Association be included, the value of the plant would be about ¥750,000. The annual budget is about ¥72,000.

The Association maintains a staff of Japanese consisting of five heads of the departments and six assistants. The Educational Department in addition employs a large force of teachers. As noted above, the major elements of income consist of membership fees, school fees, dormitory fees and contributions. Here again as noted in regard to the Y.W.C.A. the opportunity for soliciting gifts and members is looked upon also as an exceptional opportunity for explaining to men in the city what the Association stands for and what it is trying to do for young men.

The writer of this article is only too conscious of the following three facts: (1) that a survey of this kind is difficult to compress into 1,600 words, (2) that when pressed for space one is tempted to resort to statistics as the shortest distance between two points, and (3) that statistics are usually dull reading.

G. C. CONVERSE.



## Progress in Self-Support Some Facts and Lessons

### 1. Introduction.

**W**HENEVER the subject of self-support comes to the fore, the question arises as to its real meaning. What is self-support? What constitutes a self-supporting church? Conversations with many workers, Japanese and foreign, have revealed a wide variation of views on the question; and, as a consequence, a somewhat wide difference in conditions laid down in different missions regarding the practical application of the term "self-support" to the administration in each mission. For example, the following cases have been placed before me:

(1) At "H," is a church that has as its pastor a Christian farmer of the community. The church meets in his house. He owns the land which he is tilling, and is able to support himself and family by means of his farm work. The church has no need to pay salary of preacher or house rent, and the cost of lights is merely nominal. This church is ranked as self-supporting. From the standpoint of financial costs, for its existence, what has it to do to be classed as self-supporting? It has no connectional interests to meet,—owes nothing to anybody, and need ask no favours.

(2) There is a reported self-supporting church at "B." This church is located in a village. Its pastor is a trained worker, and the group rent a chapel as meeting-place. The rent is not heavy, but the members have to pay it. As they are mostly poor people, and cannot pay the salary of a pastor, the present pastor, having in youth been a shoemaker, supports himself and family by working at his former trade. This small group of believers has a denominational name of honourable history, but is entirely interested in itself, and not at all in others. If death were to remove the pastor at "H" or the one at "B," how much "church" would probably be left at either place?

(3) There is a church at "S" which is also "self-supporting." It has a fine lot, a good church building, a good parsonage, nearly all the gifts of the mission to which it is attached, and all of which property it owns. It has been well-known for many years as a

"church." It is said to have recently determined as a group to be self-supporting, that is, to receive no more mission fund in aid of its continued existence. But it has not yet succeeded in raising enough money from its own membership to pay its pastor, meet its own current expenses, and its connectional dues. It is doing nothing outside to multiply itself, has no missionary spirit. Its soul-saving ideas all seem to have a financial basis. I am told that in about forty years, it has not succeeded in becoming really self-supporting, though it has had constant grants-in-aid. Should this church be graded as self-supporting?

(4) "But I will come to vision," or better, to what I have seen. In my district is a church which has been more or less in existence for forty years. Until three years ago, it has been supplying itself with a meeting place by renting a Japanese style of house, very ordinary, for which as it is in a city of some 12,000 people, it had been paying some 30 yen per month. I estimate that during the years they may have spent 9,000 yen for rent alone, from mission funds and had acquired for themselves no property whatever. Japanese pastors had served them, almost wholly at mission expense. Missionaries had visited them as they had done other places.

When made responsible for this church, I found that it had on its records scores of names of members, many of whom had not attended this church for years,—often their whereabouts being entirely unknown. The W.F.M.S. had aided a kindergarten carried on in the church building, and this seemed to be the one promising element remaining in this church. From five to ten persons attended the preaching by the pastor, and his whole time was supposed to be given to this church. I studied the situation carefully and came to the conclusion that to continue to furnish grants-in-aid to this group, without doing much more than had been done and on condition of aid being given to demand much more of them than they had ever yet done, was to deal unjustly with them. I called together the few leaders among them, men and women, and laid the case before them, as I saw it. We must acquire property and increase self-support; we must revise the church records, and make them tell the truth; we must act toward the city in which we were placed and toward our connectional ties as though we respected ourselves. They agreed to do their best, and began at once to redeem that promise. To their utter astonishment, they pledged more than 2,000 yen toward property, and paid it. The mission could make no appropriation, but



allowed a small balance on repairs of another property to be used to aid our purchase. Personal contributions sought from friends helped mightily. We secured 488 tsubo of well-located land in the city, built thereon a ferro-concrete building for kindergarten and church till we could afford to build larger, repaired one old building for a parsonage, and paid for the entire property, amounting to ¥9,500. Having responsibility forced upon them gave this little group new life, and they began to work in earnest for their church; and suggesting ways of securing aid and also of saving money was natural and easy. The city began to take interest; the membership and attendance soon quadrupled, the kindergarten doubled; self-support began to grow. They now have an annual budget of more than ¥3,300, and are nearing financial independence. But the new building erected is far too small to hold the audience or the kindergarten comfortably, and being forced to build, they already have more than half of the ¥6,000 needed for the new building. This next step accomplished they will be wholly self-supporting, paying all pastoral, current expenses, taxes, and connectional expenses, and are already filled with desire to go out and help save other souls. This they are doing. I take pains to repeat that this church is not yet self-supporting; but they are rapidly nearing the goal, and that upon a basis of *real* self-support.

We seek an understanding. Surely one cannot call every group of believers who gather for worship a church, though they may be very good people. Nor because a group manages to worship together with little or no expense can one rank them, for that reason only, as a church, especially not as a self-supporting church. Let us, at least for the purposes of this article, define a church as a "distinct body of Christians, a congregation," having a recognized form of worship; and a self-supporting church as a body of this sort who have a pastor, a stated place of worship, and who pay the salary of their pastor together with all necessary local and connectional expenses. While making no law for the governing of others in this particular, it is high time that the meaning of self-support be standardized, even if the results be to unclass some of our so-called self-supporting groups.

As the subject under discussion has a delicate side, the failure to mention names will be excused.

2.—Practical Experience Among Missions, and Outcome of Research Made.

Of 34 missions and churches asked for a statement of experiences on this relation, 27 have responded most cordially. Those who failed to reply were generally the smaller and younger missions. These answers reveal a lively interest in and fair consideration of this vital subject. As revealing the *feelings* of the writers in their responses, they vary all the way from "fairly satisfied" to "discouraged." As regards the relation of mission polity to self-support progress, it seems increasingly evident that those bodies in which fullest co-operation exists are making the finest showing in financial independence. There appears a serious, and it may be damaging, lack of *co-operation between the several missions* touching this subject. One is almost driven to the opinion that money may have entered in as an inducement to encourage more rapid growth in numbers,—to make up, possibly, for a later start, or to secure particularly promising men and women as workers. One feels impressed that our whole cause, the common good of all, would be definitely promoted by fuller consultation together as missions and as churches, with regard to methods and results obtained. When in the same field one sees a vast evangelistic programme being carried on at a cost to the mission of but 8% of the total, while another mission working alongside of the first, must furnish 86% of the total cost of its evangelistic work, does there not arise a question as to either the accuracy of the figures furnished, or as to improved methods by which to get results, or as to the quality of the results obtained?

Direct questions were asked of representative missions, and summaries of the answers of four of them are here given to throw light upon our subject.

QUESTION 1.—What degree of self-support has the church connected with your mission attained up to the present in Japan?

Ans. of Mission A.—Six of our 17 churches receive no aid from the mission on their pastors' salaries. The other churches contribute varying amounts toward their pastors' salaries. (Current expenses all supposed to be met by the churches respectively.)

Ans. of Mission B. —Thirteen churches. No self-supporting church yet developed. All churches pay all current expenses.

Ans. of Mission C.—Of some 80 congregations, perhaps one-fourth entirely self-supporting. In the other three-fourths, mission aid varies all the way from the whole of pastor's allowance to a mere fraction of it. Most of the aided churches pay their own incidental expenses and connectional expenses.



Ans. of Mission D.—Of 202 organized churches, 83 grade as self-supporting. These pay all expenses of pastor, incidentals, rents, connectional dues. Within two years, the whole 202 groups will cease to receive mission aid. In some instances, the stronger may help the weaker through connectional system, but not through mission. In addition to above, 142 chapels and aided churches in all of which self-support in varying degrees exists, some of which are nearing complete self-support.

QUESTION 2.—Has this degree of attainment been found satisfactory?

Ans. of Mission A.—Partially; but has not yet gone far enough. Our ideal, a church paying all its expenses and sending out home missionaries.

Ans. of Mission B.—No.

Ans. of Mission C.—No. Progress has been slower than we anticipated, and the proportion of self-supporting churches has not grown much in recent years. The answer to Quest. 6 largely explains this.

Ans. of Mission D.—Not entirely, but very largely so.

QUESTION 3.—If not, why not?

Ans. of Mission A.—Our experience quite limited, and no objections are yet proper.

Ans. of Mission B.—Because of poor organization (control inheres in a double-house body, Japanese in one house, missionaries in another, many items require joint approval to be legal). Lack of competent oversight in the church allows waste of money. Great need of a trained ministry. Churches do not feel responsibility under our system.

Ans. of Mission C.—Answer largely economic. Cost of living a serious hindrance to self-support. Small congregations increasingly unable to furnish pastor a "living wage." Further, have not been as successful as we had hoped in producing workers who could lead congregations on to self-support.

Ans. of Mission D.—Difficulty almost wholly economic. Post-World War conditions furnish the chief answer. To furnish the ministry a decent support, to meet rentals or building costs, doubled or more, to manage increased costs of similar degree in every direction while the membership often could not immediately increase their

income proportionately, is the answer. In some cases the degree of self-support attained has been surprising.

QUESTION 4.—What relation has participation in church government seemed to have upon the matter of self-support? That is, has increased responsibility and authority put into the hands of the Japanese membership tended to increase self-support proportionately?

Ans. of mission A.—The question does not apply to us, as we have no connexional system,—each church a separate and independent unit in itself.

Ans. of Mission B.—The gift of authority beginning to show good results.

Ans. of Mission C.—Yes. The giving of increased responsibility of administration to the churches has been an incentive to self-support. (See ans. to question 8.)

Ans. of Mission D.—Yes, Japanese and missionaries have from the first met together in all our conferences, and the Japanese have *always* been in the majority. But some years ago we purposely put the whole ecclesiastical business into their hands. Of their own volition, they at once turned about and made us members in fact of their Church, entitled to all the privileges therein that *they* have, whether ministry or laity. In view of this history, a racial difference has never risen among us. This sense of increased responsibility on the part of our Japanese brothers for their church is doubtless a great power in self-support.

QUESTION 5.—Is it felt in your communion that you could have begun in a different way in Japan, with increased advantage to the self-support idea?

Ans. of Mission A.—Yes. (Explanation here would have been profitable).

Ans. of Mission B.—We probably have done too much in the way of aid, rather than making aid depend upon power given. Should have started educational work earlier. No Christian body can afford to depend upon Government School-trained men and women for its workers, and a trained ministry is the key to the situation.

Ans. of Mission C.—“It is easy to be wise after the event. But many of us feel that the mission ought to have been firmer in the early days in inculcating the principle of self-support. In some churches and in some districts the Christians were taught to look



to the mission for everything, and it is chiefly those churches and those districts which lag behind on self-support today." A correct statement.

QUESTION 6.—Do present economic conditions in Japan seem to affect seriously the growth of self-support?

Ans. of Mission A.—Spiritual conditions affect it more than do economic conditions.

Ans. of Mission B.—Not seriously.

Ans. of Mission C.—Yes. The rise in prices has been a great hindrance. The mission scale of salaries shows, approximately, 100 per cent. rise over pre-war scales. Theoretically speaking, a corresponding rise in salaries of Christians should have met the rise in workers' salaries, but the rise in prices has been accompanied by business depression which has hit the churches hard.

Ans. of Mission D.—Same as "C."

QUESTION 7.—In some sections of some missions, the effort to attain self-support seems to have been carried too far by the Japanese, with resultant loss to spiritual progress of the body as a whole. Have you had any such experiences in your mission?

Ans. of Mission A.—The self-supporting churches exhibit most spiritual life.

Ans. of Mission B.—None.

Ans. of Mission C.—"Yes. Congregations are apt to be obsessed with their financial obligations and to expend too much energy and thought on the raising of funds. The funds are necessary; but they would come more readily and naturally if pastor and Christians would bend their energies to self-extension." This writer's opinion is that of a Christian statesman.

Ans. of Mission D.—Yes, some churches jumped to the conclusion that by hustling they could attain and hold the self-support standard. They did not correctly measure the business depression, and have had very hard times. But they have learned talking money from the pulpit week after week did not bring the money.

QUESTION 8.—What steps ought, in your opinion, to be taken in order most effectively to promote self-support in this country?

Ans. of Mission A.—(1) Teach and train the pastors. (2) Teach and train the laymen. (3) Preach the Gospel. (4) Teach the Bible. (5) Stop handing out the money.

Ans. of Mission B.—(1) Put more responsibility upon the pastors, and ask them to make the sacrifices which the establishing of Christian foundations has always required. (2) Put more power into the hands of the Japanese. (3) After careful study, frame your budget for aid on a decreasing scale per cent. and stick to it. (4) Do away with the double-house business and discuss all church problems together.

Ans. of Mission C.—“We are generally adopting the giving of block grants on a gradually decreasing scale to the several dioceses, looking to these to supplement these grants through the development of self-support. Thus the two dioceses of Tokyo and Osaka, which are under Japanese bishops, have an annual cut of 5% for a given number of workers. The rate of cut is half this in some other dioceses.” The average annual contribution per member to self-support is probably about ¥20 per member.

Ans. of Mission D.—For 20 years have followed the principle of making lump-sum grants to entire evangelistic work, the distribution of all grants-in-aid to be under supervision of a joint committee of Japanese and missionaries. In 1924, church gave Yen 35 per resident member for self-support. In addition, evangelistic missionaries carry on work in chapels, aided churches, and classes. Believe missionaries should get close to pastors and church officials, and aid by suggestion to secure improved methods in every way. Consistently urge Japanese leadership. Be a brother to them, but don't fail to point out mistakes in a kindly way; self-support is a spiritual question. The Japanese can support all their present properly established churches when once they resolve to do so; and they should soon begin self-extension in earnest. But to hurry unduly the taking of outside financial responsibility might defeat the very end we seek.

So much for results of survey, as far as it could be made. What, in closing, are the

### 3. Facts and Lessons to be Drawn

1.—Self-support is making steady progress in Japan, even if slow; but considering economic conditions, severe earthquakes, violent storms and tremendous losses by fires, the situation is very hopeful.

2.—The progress already gained in a few missions and churches is very gratifying indeed, and no mission has cause to be discouraged;



but the call to some missions to study closely and perhaps change fundamentally their methods would seem to be clear. But it needs to be said right here very plainly, that self-support is by no means the chief goal to place before a church. A church can be named which was nearly killed by the preaching of self-support, and it completely failed of that object, too.

3.—Try in every legitimate way to inject the missionary spirit; selfishness needs no encouragement, as experience shows. And here, too, the value of a connectional interest makes itself felt. Independence and freedom are shown to have their value-limitations. The consciousness of belonging to a band or society having widely extended and definite relations is a means of moral and spiritual strength.

4.—The missions and churches that earliest began the training of a native ministry for self-supporting evangelism can today, it would seem, be named by reference to the figures of percentage furnished on self-support results. This means not merely theological education, but practical training in church finance, and in soul-winning. If the Spirit of the Great God could somehow lead us to close about two-thirds of all our theological schools, and unite in the other third all the interests, equipment, all the worth-while members of our faculties, and then add men who have gifts and a will to teach the elements of church finance and of soul winning, and do this in the practical field and not merely from a professorial chair, what a victory it would be!

5.—Separate mission funds from funds appropriated for the work, and keep them separate. Give control of native funds to the Japanese, and discuss frankly and fully with them the grants-in-aid proposed by the mission. It often happens that they can suggest economy where the missionary has failed to see it. It may also open the way to suggest where larger benevolence on their part would result in their having more administrative influence. Frank and honest co-operation is immensely valuable to the young church. Instead of taffy, use teaching,—kind, intelligent and sympathetic. Put the responsibility for building the Kingdom upon the Japanese brothers as fast as they prove their ability to bear it.

6.—Take care of the lambs. If any people can excel the Japanese in moving from place to place, I have not made the acquaintance of that people, and unless special care be taken you soon find that half your Christian group have disappeared,—perhaps to parts unknown.

Try to watch over these lambs, and follow them with letters, cards, tracts, keeping in touch with them. The losses through this floating membership—*ryokōsha*,—is shocking. In the church number "4," of the Introduction, the actual shrinkage proved to be 75%. The loss at this point upsets all self-support calculations; but worse than this, it means often the loss of souls. If no church of your denomination exists where they settle down, why not, if feasible, connect them up with some other possible Protestant communion, where they can find Christian fellowship? Is such co-operation of churches impossible? Are we not all striving to reach the same heaven? Do we not all serve the same Christ? Is it not better that your convert find some other Christian family home than that he go to the devil? Go anywhere in the country, and one can soon find Japanese who formerly appeared to get a right start on the road to life, but are now sadly separated from all Christian association, and consequently from all Christian practice, and thus become a *drag* on the Christian church. Intelligent and sincere inter-mission, and inter-church co-operation at this point could help all self-support interests, and save souls.

D. S. SPENCER.

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## Financial Relations Between Church and Mission. A Symposium

### (i) A Presbyterian Experiment

THE work in our field in North Japan was certainly begun in the right spirit. The founder of the northern section of the Church of Christ in Japan (Nihon Kirisuto Kyokwai, allied to the Reformed or Presbyterian bodies in other lands), which in this region comprises about half of all the Christian interests, was a flaming Japanese evangelist, Mr. Oshikawa-Masayoshi. In later years he has been far better known in official and parliamentary than in Christian circles, but he began his career as a pupil of the Dutch Reformed Church missionaries in Yokohama and a leader of the band that organized the first Protestant congregation there. Then he served an apprenticeship under Dr. Palm, of the Edinburgh Medical Mission, at Niigata. Thence he was led to Sendai and the surrounding country, which he attempted to evangelize "on his own." Though he received some financial assistance from Scotch sources, it is said, the enterprise was his own entirely from 1879 to 1885, when at his request missionaries from the Reformed Church in the United States began to come to his aid. When the writer of these lines first arrived in Sendai, in 1895, the indispensable passport granted by the Japanese Foreign Office, said, not untruthfully, "in the employ of Oshikawa-Masayoshi."

The Japanese Classis (presbytery) at Sendai had organized a board of missions to take charge of employed evangelists and aided congregations in all the north country, including Hokkaido. It was understood that for every one yen contributed by the Japanese the cooperating American body would give three yen. The treasury was in Japanese hands. One of my earliest recollections is that of a stiff collision with the consecrated *samurai* spirit in this organization. The annual financial report had been read, and I ventured to suggest an audit. Intolerable insult!

The presbyterial board was soon afterwards dissolved, and the "Mission" through its Evangelistic Committee took over the care of the aided churches. The work, which from the first was truly

"indigenous," came very largely under the control of the "Mission." The reason for the change was a two fold one. One the one hand the reaction of the "nineties" had weakened the churches and discouraged the leaders, while recovery was slow. On the other hand the revision of the treaties had given the foreign missionaries liberty to act in their own name.

The tendency to depend unduly upon foreign aid was especially strong in Tohoku because, economically speaking, this was the submerged tenth of Japan. The North has been constantly drained of its most promising young folks. Sometime they will, no doubt, begin to seek the old homesteads and help the churches there, but up to date very little has come back from the South. But the original *samurai* attitude has persisted in the minds of the leaders, and it is something to be thankful for. They have never lost sight of the goal, which is complete independence.

Ecclesiastically the Japanese Church has from the beginning been absolutely independent. In theory no American missionary has ever had a word to say about who shall be admitted into, or who shall be excluded from, a Japanese church, nor about who shall be ordained as minister or installed as pastor. But so long as financial aid comes from America, a measure of control is inevitably involved in it. Hence the strong desire to get rid of the resultant embarrassment and reproach. The motive may not be the very highest, but, to put the best construction upon it, it is for the sake of the unevangelized public an urgent matter to do everything possible to remove the suspicion that Japanese Christians are under foreign control.

The administration of funds sent from America in aid of young and weak churches was at the outstart vested in the Classis, or presbytery, then relinquished for a while to the Mission, but has since been committed, by an amicably arranged *modus vivendi*, to a board of sixteen, composed of eight representatives of the Japanese Church and eight representatives of the Reformed Church in the United States. The sixteen control the distribution of men and means used to build up churches in the district, and they appoint local committees to attend to the details, usually one committee for every prefecture or two. The funds administered in this way come entirely from America. Japanese contributions for general work go to the central board of missions of the Japanese Church. Along lines other than that of building up churches,—educational, or evangelistic in the wider



sense,—the missionaries are free to make any arrangements they like. The college for men, the college for women, the work of women evangelists, the so-called newspaper-evangelism, are administered in like manner by bi-national boards, though, with one slight exception, the authorities of the Church have no voice in the choice of the Japanese delegates.

To hasten the day of financial independence, Japanese leaders in the Sendai Sixteen themselves insist on keeping the salaries down, the rate being fixed at from 80 to 100 yen a month up to the time of ordination, and uniformly 110 yen after ordination. Opposite extremes have been avoided in this matter. Attempts to introduce a competitive system, such as usually prevails in the schools, have been resisted, as also the socialistic scheme of making a man's income depend on the size of his family. The only variation allowed is a small increment based on years of service.

The Japanese show no desire actually to handle the funds themselves. All they ask is a due share in the control of the treasury. Indeed they generally insist that the treasurer be a "foreigner," even when contributions from their own people are included in the accounts. Theirs is the typical attitude of the *samurai*. The handling of cash, that is *o kami san's* (housewife's) business.

In regard to the budget submitted to headquarters in America they brook no interference from the organization of "foreigners" called the "Mission." What is passed by the Sixteen must be submitted to Philadelphia unaltered. But the Mission or individual missionaries may add any comments on the proposition that they like.

For their part the missionaries have asked that the congregational budgets be revised carefully every year. Grants in aid are allowed only in response to a full itemized statement, on a blank provided for the purpose, of the monies which it is proposed to raise within the year. The congregation is thus put into the position of having to apply for aid. The idea is that the budget should be prepared and submitted by the official lay representatives of the congregation, but there are cases in which the laymen will not take a hand, or, perhaps, their minister gives them no opportunity to do so.

Applications from congregations for aid are practically all limited to the items of salary and of rent or repair. It is our policy, after the minor items have been attended to, to direct the contribu-

tions of the Christians to the item of salary rather than to items having to do with property. A congregation is graduated as self-supporting when it furnishes the whole of its pastor's salary, even though the Mission continues to provide the land and buildings rent-free, paying for insurance and repairs until the group is strong enough to take over the property. The real estate is registered in the Corporation (Shadan) of the Mission, whose directors are foreign missionaries only, even when contributions from Japanese sources are largely invested in them. Those most concerned seem quite content to have it so.

For some years the contributions of the Japanese to the budgets of the aided churches have averaged about one-third of the whole. Experience shows that when a group once takes on about half of the budget, it is apt to go the whole way with a rush. We had two such cases last year, at Yamagata and at Aizu-Wakamatsu, the motive in each case being the fear of losing a beloved pastor through the action of the Sendai Sixteen.

In a field so difficult as the North the acquisition of property is often the one thing needed to start a struggling congregation on the way to victory. In order to encourage the local group to do its part, we have an arrangement with headquarters by which we are authorized to assure a congregation that when a certain agreed proportion (never less than one-third) of the funds needed to secure a lot or building has been secured locally, headquarters will furnish the remainder. This policy has produced some very happy results.

C. NOSS.

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### (ii) An Anglican Experiment

In the very early days of Mission work in Japan the various Societies naturally bore all the expenses and in some cases the idea became prevalent that Christianity was a good religion on account of what its agents were prepared to provide for those who became adherents. Church buildings and Schools could be had for the asking,



training and education were practically free and it was not at all a bad thing to be connected with the foreigners, as they were very generous people.

In those days, too, money was still a subject not to be mentioned by gentlemen. The *samurai* of those days ignored it and there are men alive today among our workers who can tell how their fathers forbade them to take any notice should they by chance drop coins in the street. Even when congregations were being formed, missionaries were exhorted by the pastors and catechists not to mention money matters or if they had to be talked of to refrain from the slightest pressure of the subject; as for collections at services they were thought to be a sure means of scaring away any enquirers.

In fact Christianity was largely regarded as having brought something that might be had for nothing, with accompanying pecuniary and other advantages, but there was little thought that those who accepted it would be expected to pay for their privileges.

When congregations were able to do some little towards paying the salaries of their pastors the Church Missionary Society offered to provide two-thirds of the amount required for any number of churches which were prepared to find the other third, and for many years this went on very comfortably. In the diocese of Kyushu, with which I am best acquainted, three churches for many years found this third and never appeared to give a thought towards increasing it; one of the three paid 11 yen a month and out of this 7.50 was found by an Institution and two generous foreigners.

Increase of work and extension in various fields began to cause tightness in the funds of the Home Society which found itself compelled to curtail its generosity; the Kyushu Mission thereupon pooled its amounts, prospective and real, and was given an annual sum to meet all claims for church support, which was to be regularly decreased. The three churches, however, still sailed calmly on and even when a fourth came on to the fund and was somewhat assisted by other funds no one realized that they were gradually heading for bankruptcy. However the fact was brought home to the church assembled in Synod when the members were told that in four years they would not be able to pay their pastors, and the Synod at once set to work and took action. The one-third was made ten-thirtieths and the rule was made that each church on the fund must increase annually by another thirtieth; thus the slowest church would in twenty years become self-supporting.

This may sound a very small beginning especially to churches of other denominations which appear to have progressed at a quicker rate but it was the beginning of great things. It brought home for practically the first time to many that the church was to be a native one, that the Missionary Society was only prepared to help to a certain extent, and that the people must be prepared to help themselves.

Some of the laymen took up the cause of self-support and urged their brethren to proceed at a faster rate than the simple thirtieth. A few years later in order to induce churches to commence payments towards the diocesan pastorate Fund, churches were allowed to choose their pastors on the payment of only 6 yen per month. The Society assisted in this by allowing the salaries of the workers to be administered through the diocese for these churches and it was helped by every payment of the churches that came on to the fund. This led to some amusing incidents. At one Synod a Christian appeared and demanded a pastor for his town as he was quite ready to pay the 6 yen and he was terribly disappointed to find one could hardly be sent to minister to one family even if that family's head were a liberal giver. Another congregation was astonished to find that it belonged to the Church of Japan; its services and meetings were held in a house provided as a preaching-place by the Society, the catechist also was an agent of that body, the missionaries who worked and taught did so at no expense to the Christians and the latter quite thought that they were assisting the Society in some work it was doing instead of really helping to lay the foundations of a native Church.

But these days soon passed. Enthusiasm grew, gradually every congregation of any size was contributing to its pastor's salary, and though the payments might not be large enough to enable it to come on to the Pastorate Fund such were encouraged towards helping by having their man paid through the Evangelistic Committee of the diocese. This completed a series of steps which every congregation was invited to mount as fast as it could. The lowest one is that where the congregation pays no regular amount towards the worker, the next that of the Evangelistic Fund payment where less than half the salary is found, the third that of the Pastorate Fund where the church has its own Presbyter and pays the larger share of his salary and the topmost that of complete emancipation from Mission help. The Society continues to help by payments of amounts to the Diocesan Committees which decrease gradually in the case of the higher grades,



and when a Mission congregation mounts to the second step it at once increases its grants to meet the payment of the congregation.

The results have been remarkable. When the Society was compelled to call for a reduction of amounts of grants from Home the Bishop called together the Diocesan and Mission Committees, the situation was placed clearly before them and the Japanese faced the question and responded by finding 7,000 yen. On later occasions, too, when crises have arisen they have come to the rescue most generously, and though the number of Christians in the diocese is small they certainly do their share towards their pastors.

What is the situation today? All of the congregations save one are on one or other of the Diocesan Funds, the exception being that of a place where the Mission is trying to build up another which in the near future ought to climb to the higher stage. With the fluctuation caused by the constant removals in Japan some places are finding the strain too intense and will need further assistance for a time. But the control of Church affairs has passed practically wholly into the hands of the Japanese and the missionaries of the Society gladly stand by as helpers, rejoicing in the measure of success already attained.

While writing on payments to the pastorate fund it must be remembered that Church buildings have to be provided and expenses connected therewith paid, so that notwithstanding the generosity of the Japanese there still remains a good deal to be provided by the Missionary Society. In the Home Lands where most of the congregations today are worshipping in buildings provided by their ancestors and where they are ministered to by pastors paid through the endowments of former donors, the situation in Japan can only be understood by comparing it with a new district where, owing to the sudden migration of population or the growth of a suburb, a church has to be formed and everything in the way of outfit provided.

The Society meets this side of the problem by hiring or erecting preaching-halls, which are lent to the congregations that are formed as a result of the work of the missionary or catechist. These halls will probably eventually become the property of the diocese, and will not be allotted to any one congregation. Congregations are urged to provide a sum of money towards part-payment of the cost of erection, and this sum in turn becomes the nucleus of a Church Building Fund. Most of the recently-built Halls have been erected through private

enterprise, which has saved the situation for the Church and Diocese in these days of high rents.

It is interesting to note the different methods employed towards the attainment of independence from help of the foreign Society in the various dioceses in Japan. One adopted the policy of asking payment in ratio to the number of times per month that a congregation had the assistance of a catechist on Sundays, and as rigidly as possible transferring such places to diocesan control. Gradually the entire control of the administration of funds has passed to diocesan hands, the Mission paying its share. In others "Rural Deaneries" have been formed, which control all the work in different sections of the diocese even to the movement of foreign workers. The heads of such deaneries are usually Japanese. It is said that this system is not entirely a success. In yet others the control of workers and funds remains in the hands of the bishop, who has an advisory committee to assist him.

In all cases the object is the same, namely to transfer control to the Church and to induce the dioceses and the congregations to assume more and more responsibility. The aim of self-support and entire independence of foreign funds is set before the churches, and in most cases it is understood and loyally and earnestly striven for. In most cases there has been no undue "push" on the part of the mission, or "grab" on the part of the churches, and the change has taken place so imperceptibly that many have not realized the extent that has been accomplished. When the happy working together of Japanese and foreigner on the different boards and committees of the Church in the present-day is contrasted with the very different state of affairs in the early days we can truly thank God for what has been accomplished, and for giving the Missions the privilege of inaugurating the work and of seeing the labours so far advanced towards the desired end.

S. PAINTER.

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### (iii). A Baptist Experiment

Old-line Baptists are dyed-in-the-wool individualists. To characterize the polity of early American Baptist churches as



"congregational" is to state the case mildly. At its best it amounted to a sturdy independence; at its worst it approached unbrotherliness. While American Baptists still hold to the congregational policy as the norm, a large degree of cooperation has been achieved, though the cooperation is purely voluntary.

It was the individualistic type of Baptists that inaugurated the Japan Mission. Here, where paternalism is the rule, one would not expect to find the separatist spirit easily taking root. But whether due to the efficacy of early teaching or to the hold-over of the clan spirit of feudalism, it has found surprisingly large expression among Japan Baptists, though not without a large admixture of the prevailing spirit. One finds, therefore, side by side, an intense insistence upon local independence and an attitude of hero-worship towards the "kambu" or denominational headquarters. The diary of a secretary should make interesting reading. One moment he is exhausting his resources in an effort to put across a cooperative programme; the next he is appealed to by some local group or individual as if he were Lord High Bishop of the realm! In a word, the Baptists of Japan have not yet evolved to a point where their church polity is clear-cut. But it is none the less true that control from above is difficult, if not impossible, and is definitely considered un-Baptistic.

The situation naturally has made any official effort to promote the spirit of self-support difficult. Additional difficulties arise out of the fact that Baptist missionary effort in Japan was late in starting and has never been intensive. Missionary representatives were a mere handful till 1889, and as compared with other leading denominations in Japan have never been numerous. The Baptist movement gained little force before the wave of anti-foreign agitation set in, and so lacked that initial momentum that helped the larger denominations through that discouraging period. Still, a fervent evangelistic spirit, coupled with wide seed-sowing, resulted in the establishment of small churches and local preaching places all the way from Hokkaidō to the Loo Choo Islands numbering, all told, approximately 4,000 members.

This brings us to 1916, when our experiment begins. There were then local Baptist groups, but no denomination. Each group doubtless had some objective—definite or hazy—but there was no serious effort to face the common problems together nor any deep sense of obligation toward the nation-wide task of establishing the Kingdom. There was pretty generally throughout the ranks a willingness to let the foreign organization carry the load and pay the bills, though

even then there were brave spirits sending out a challenge to their fellow-members. There were at that time three self-supporting churches, one each in the Kwanto, the Kwansai and the Tohoku associations, but none of the three had an aggressive programme nor an adequate budget. A Home Mission Society maintained a languishing existence. Total contributions for all purposes for the year averaged just over two yen per member.

It was at this point, ten years ago, that an earnest effort was made to take stock and agree upon a constructive programme of advance. The cooperation of the Home Board was sought, and a Commission consisting of Dr. J. H. Franklin, Foreign Secretary, President E. D. Burton of Chicago, and Professor F. L. Anderson of Newton was appointed, though Professor Burton was unable to make the trip with the other two. This Commission, after visiting the various stations, met representatives of the Mission, of the Convention, and of the District Meeting in Tokyo in October, 1916. While the avowed purpose of the Conference was to determine the educational policy to be followed, it marked the beginning of a real advance on the part of Japanese Baptists in the field of self-support and resulted in a commitment in principle to the transfer of responsibility from the Mission to the Convention. It was, therefore, a real step towards devolution.

After stressing the need for a stronger programme of evangelistic work, and urging the principle of self-support in general, the Findings of that Conference called for the establishment of a Joint Committee consisting of six missionary men elected by the Mission and six Japanese elected by the Convention, "not more than two of whom shall be from any one Association, and one-half of whom shall be laymen." These men were to be elected from resident members of such churches as had attained a certain standing; namely churches (1) "which raise fifty per cent of their current expenses" and (2) "which have made progress in reducing the amount asked from the Mission Society since the previous year." This Joint Committee was given "entire charge of all disbursements to churches" and advisory powers on other expenditures. One other section of the Findings that has had considerable influence is the one providing that "support shall not be given longer than five years to a church which does not make progress satisfactory to the Joint Committee."

It may be urged that there is nothing either revolutionary or strikingly original in these recommendations. Granted. But they



were the starting point of the experiment we are recording and from that standpoint are not without significance. From the first, it became more or less a matter of pride for a church to qualify for representation on the Joint Committee, and in this way a very real stimulus was given to the movement towards self-support.

No one would urge that the progress of the decade has been all that could be hoped for. Still, it has been considerable. The number of self-supporting churches has increased from three to twelve. The number would be fourteen, but for the fact that two churches in the Kwanto district were set back by the 1923 disaster and are temporarily receiving help in one form or another, though one of these plans to regain its status from this spring. *Per capita* giving has increased from about two yen to over eleven yen per member, figured on the basis of registered membership, which includes a large number who have removed to other places or for various reasons have been lost sight of. The old rules for election still stand, but for some time only members of churches fully self-supporting have actually been elected to the Joint Committee.

Two significant changes have been made during the ten years. (1) The basis of representation has been changed so that at present representatives of the Japanese churches outnumber the mission members. It may be well to remark in passing that we have yet to record an instance of a policy being decided or money voted where there has been a division along racial lines. Differences of opinion there have been and doubtless will continue to be so long as there are live issues to discuss; but when votes are divided, Japanese vote against Japanese and missionaries against missionaries without fail. This is as it should be in the church of Jesus Christ.

And (2) the powers of the Joint Committee have been greatly enlarged, till now, so far as the General Board is concerned, all matters of policy, the continuance of existing work or the opening of new work, the entire handling of the budget in all departments of work, the location of missionaries and assignment of their work—these are all matters now in the hands of the Joint Committee.

But best of all has been the development of a sense of responsibility. One could not say truthfully that there are no longer any who look to the mission budget as a good fishing ground. Certainly, however, this attitude is now the exception and not the rule, and the position is decidedly frowned on by the better element of the denomination. There is generally a healthy spirit of independence, of

self-support, of obligation to get under the whole load Baptists in Japan ought to carry, with such directed help from missionaries as they can continue to give for a time. It is a particular pleasure to record that the transfer of responsibility to date has been made without friction between the Mission and the Convention. Relations were never more cordial than now.

CHARLES B. TENNY.

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## Methods of Encouraging Self-Support A Symposium

### 1. Some Barriers to Self-support

THE greatest hindrance to self-support among the churches is generally the preacher, and in some cases the missionary as well.

Self-support is possible in nearly every case from the beginning of a regular organization. It ought to be both possible and obligatory in every case. The church in Japan, as in America (and largely for the same cause as there) has made no progress among the very poor. The will to self-support and intelligent direction as to methods, are what is lacking. And both of these elements should be possessed and propagated by the pastor first, and by the missionary cooperating.

The first barrier to self-support is the custom of subsidizing theological students during their preparation for the ministry. The habit of economic dependence is educated into the future preacher. I am in hearty agreement with Mr. J. D. Rockefeller, Jr. on this point. After many years of intimate dealings with preachers, he suggests that every preacher's preparation should include at least one year of business experience, during which time he should have to earn his own living. I should go so far as to add that no man who proves incapable of earning enough to support a family should be granted a license to preach; and I should like to qualify this condition still further by making it necessary for him to earn his living without violating the principles of Jesus Christ—a matter quite generally overlooked by the average person, who is prone to consider business and religion as distinct worlds—for the preacher has got eventually to deal with parishioners of just that type, and cannot lead them where he himself has not been.

But in the Mission field, where the missionary often overrules the preacher, it is important that he also be required to get some definite experience in self-support before he is sent forth to become a guide, counsellor and friend on all sorts of matters that he knows next to nothing about.

It is appalling the ignorance of common business ethics that is displayed by missionaries and preachers in their financial dealings. It is not always going to be considered necessary to excuse flagrant breaches of financial obligation, or other economic shortcomings, in

professional religionists. Even in the Hongwanji there is growing a strong element which demands the same accountability of priests as of people. A Christian publisher told us recently that he could not make much headway in interesting his employees in Christianity because of the fact that of all his customers the worst payers are preachers. Not a few building contractors make similar complaints concerning Christian building committees. And we ourselves lose many thousands of yen every year on architectural work ordered and abandoned recklessly and with no evidence of any sense of responsibility—or in some cases of even gratitude or common courtesy. If this carelessness were limited to dealings with our company—on the supposition that we being also missionaries will naturally be lenient toward fellow-workers—it would be less serious; but we have the testimony of numerous architects and builders, in both this country and America, who assert with considerable definiteness that they have more difficulty in settling accounts with churches than with any other clients.

Christian organizations seem to think nothing of obtaining advice, suggestions, even definite plans, without thinking of payment; and of using some part, or all, of these services in carrying out a project without the further employment of the architect who gave the original data. In law they can be forced to pay; but whether they are aware of this fact or not, they seem to rely upon a sense of special privilege or special clemency which they conceive as due to a religious body. Where there are experienced business men upon the church building committee, there is no excuse for ignorance of business ethics; but even these men seem to have an idea of a special dispensation—a sort of moratorium of law and order—in cases involving a religious organization.

But this thing is fundamentally wrong and fundamentally a barrier to the achievement of true self-support; and it works like a two-edged sword.

It is indefensible to permit in a religious organization looser economic morals than are enforced in respect of an individual or of an organization that is not religious.

It is a permanent obstacle to the spirit of self-support to permit the idea that religious organizations and professional religionists are properly economic parasites.



The apostles appointed certain of their number to administer financial matters, in order to leave others free to devote uninterrupted attention to spiritual matters; and we do well to divide responsibilities according to ability and to circumstances; but pastors and missionaries are too frequently called upon to act in financial matters in these days to make it wise or safe for them to be left completely without training for that side of their work. Either they must entirely delegate every matter except preaching to qualified officers, or else they must have some preparation for themselves mixing in other affairs. Their whole career—except in those happy cases where there has been the necessity and the will in their student days to work for their living—has bred in them a dependent and easy-going attitude toward finance. If funds are short, take up a collection,—or make an appeal to some rich patron. Easy come, easy go—unearned means, and apparently no limit to the source of supply. Expecting everyone to give money and free service and free advice and free credit—because it is for a church, or because he is a preacher,—this attitude has in it almost as demoralizing possibilities as being born a rich man's son.

And this inbred attitude of the theological graduate is further developed by the usual first experience as evangelist in charge of a mission-supported preaching-place, or of a mission-subsidized semi-independent church. When funds are needed, one has only to appeal to the limitless treasury of the Mission. The pauperized members—who spend more on cakes and tea for their guests than they contribute to the support of their church—are not ashamed to let this dependent state persist. The church fails to grow in strength or in numbers. It is not an indigenous, alive plant; but a transplanted and artificially sustained parasite.

The two-edged sword action becomes evident to anyone who goes at all deeply into the present state of the church in Japan. *First*, the economic dependence and the business laxity of the church and its members creates a bad impression among non-Christian business men, which largely accounts for their absence from the circle of influence of Christianity.

*Second*, such business men as are members of the church are not developed into thorough-going Christians, whose businesses are conducted on the principles of Jesus, for the simple reason that the church does not set them an example, or the pastor have either con-

viction or experience sufficient to lead them in this line—which is their very life.

There can scarcely be a surer way to assure self-support in the churches of Japan than that of Christianizing the business motives and practices of their members. When they take Christ into partnership in their shops and factories, there will be plenty of funds available for the support of their church-homes and the evangelistic work thereof. But the pastors must lead them, as men of authority, and not as the Scribes, if this ideal is ever to be realized.

I have seen many cases to illustrate what I have tried here to set forth. The limits of this article do not permit details; but the general principles are not far to seek or difficult to apprehend. And I can give plenty of data to those concerned enough to seek it.

The few cases I have observed of the opposite tendency—the will to self-support from the beginning—are almost invariably led by strong pastors, or a layman or two *who have personally experienced self-support*, as students or in later life.

A little demonstration is stronger than a lot of argument, and *knowing how* by experience is better preparation than much fine theorizing. This is a vital matter worth much better study than it has been given thus far.

Another barrier to the establishment of self-supporting churches in Japan is the fact that there is *a lack of the spirit of cooperation* among the membership. There is too much tendency for each individual to hold no interest in the church or community beyond his own personal salvation. In order to be in a position to liberally support their churches, Christian merchants and professional men require sufficient incomes from their daily work. Very frequently a loss of general patronage and popularity follows the open acceptance of Christianity. This might happen even more often if the conversion were so thorough as to make the conduct of the convert's business *different* from his neighbours' ways. For example, if he avoids the use of *saké* and *geisha* as custom-getters and if he closes his shop or office Sundays. If at this juncture the Christian community had solidarity and conviction enough to stand by their brother-believer to the extent of purposely patronizing his place of business—if need be, even though it involved some increase in cost—then the matter would be much simpler. The large number of Christians in Japan at present would afford sufficient patronage for mutual support, if there were co-operation.



But what we actually find is an absence of concern for such practical matters, or a completely materialistic attitude. If a non-Christian's shop be one *sen* cheaper, the average church member will go there, rather than to the Christian's. If the prices be alike, but the Christian's shop is a hundred yards farther on, the average Christian will not walk the extra block. Even if the Christian's shop be cheaper, if it requires any inconvenience on the part of the buyer to make connections, he will unconcernedly patronize the non-Christian. Pennies are much stronger than principles.

The ancient Japanese idea of loyalty was quite different from this. So that either the Church membership must contain a rather inferior grade of Japanese, or else the influence of the Yankee missionary must have changed them in more ways than one. It is perfectly apparent that we missionaries are not strong on cooperation, or on sacrificing our insufficient incomes on patronizing those who are struggling to maintain Christian enterprises. We could not make a Cooperative Society work a few years ago. This was doubtless due in part to poor management, but even more I believe it is impossible to conduct such an enterprise because we will persist in thinking of it not in terms of mutual helpfulness but of personal benefits. We would buy butter at the *Co-op*, because it was cheaper, and go around the corner to a non-Christian liquor-dealer to buy our canned goods, because we could save *three sen*!

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To recapitulate, the success of self-support among the Japanese churches lags behind from lack of leaders—pastors, missionaries, and influential laymen—who have the will and the ability to foster it; from looseness of business ethics among church members; and from the absence of mutual cooperation in the Christian community.

These basic barriers—with others that might be mentioned—are more serious, and need more attention, than the many superficial symptoms and schemes that generally engage our thought, and so sometimes confuse the issue.

WM. MERRELL VORIES.

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## (ii) By a Forward Movement Throughout a Single Church

(The Movement for Self-Support in the Japan Methodist Church)

"The number of Japan Methodist Churches reaching self-support in the four years from 1923 to 1927 will be greater than for the preceding fifty years of Methodist history in Japan."

This statement was made a year ago by the late Rev. D. Hatano, Chairman of the Mission Board of the Japan Methodist Church, and an examination of the records of that Church shows that he was well within the limit of the actual facts.

When in 1907 three Methodist Churches united to form the Japan Methodist Church, there were all told in the new organization 12 completely self-supporting Churches. In 1911, when the second General Conference was held, the number had increased to 18. In 1915 there were 25, in 1919 there were 32, and by 1923 the number was 37. From that time on to the present the increase has, in comparison, been phenomenal. In 1924 the number was 47, in 1925 it was 67, and in 1926 it was 84.

In order to understand this notable advance, it is necessary to go back to the year 1919 and study another related movement. In 1918 the then Bishop of the Japan Methodist Church, Rev. Y. Hiraiwa, D.D., was invited to visit the United States in order to study the plans that were then being made by the Methodist Churches of that country for fittingly celebrating the One Hundredth anniversary of the beginning of their missionary work. As a result of that visit Bishop Hiraiwa, after his return to Japan, gave a report of his visit to America to the East and West Conferences of the Japan Methodist Church at their annual meetings in the spring of 1919, and urged that immediate action be taken to associate the Church in Japan with the movement in America. The Conferences agreed, and appointed members to a central committee which should take the work of preparation in hand. This committee first met at Nagoya on April 21, 1919, and launched what has since been known in Methodist circles as the "Taisei Undo"—The Forward Movement. When the General Conference met in the autumn of 1919 the action of the two Annual



Conferences was endorsed, and the time to be covered by the movement and the objectives to be aimed at were decided upon, namely:

1. The period of the Movement was to be Four Years.
2. The objectives were to be:
  - (a) The doubling of the Membership of the Church,
  - (b) A Christian Stewardship Campaign,
  - (c) An emphasizing of the need of Personal Consecration.

To line the whole Church up in the movement, a gathering was held in the Kamakura Methodist Church from December 16th to 18th, 1919, that has become notable in Methodist annals. There were in attendance at this Conference the members of the Central Committee, appointed in the first place by the two Annual Conferences, the Committee on Evangelization, appointed by the General Conference, the Chairmen of all Districts in the two Annual Conferences (East and West), and a lay representative from each District, fifty-five persons in all. The two days spent in Kamakura were a season of great spiritual power, as all who were present can testify.

As this article has reference to the self-support movement in the Japan Methodist Church, I will limit myself to the financial objective set by the Kamakura Conference, the amount set, the degree of achievement, and the influence upon the later movement for self-support in the local churches.

The financial objective set was almost unthinkable large when the previous financial condition of the Church is taken into account. The total givings for all purposes for the year 1918-19 were ¥112,000. The financial objective of the movement was ¥600,000 additional in three years, or ¥200,000 a year, making a total of ¥312,000 a year for the three years, or nearly three times the largest amount the Church had ever given up to that time. For a Church with a total membership of 20,000, and a "resident" membership of 8,000, the undertaking was a tremendous one.

The object of this financial drive was to place the Connectional Funds of the Church on a sound basis, as a preparation for complete

local self-support. The participating funds were as follows:

Fund for Retired Ministers and their Families.....	¥150,000
Church and Parsonage Building Fund.....	150,000
Educational Fund for Candidates for the Ministry..	100,000
Central Evangelistic Fund .....	80,000
Church Extension Loan Fund .....	50,000
Social Service Fund .....	30,000
Formosa & Manchuria Mission Fund .....	20,000
Sunday School Extension Fund .....	10,000
Young People's Work .....	5,000
Women's Work .....	5,000
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	¥600,000

Perhaps this is as good a place as any to say that the objective set was not reached, at least not just in the way planned. In order to accommodate churches which had their own local enterprises on hand the original three-year period for payments was extended, on request, to five years. Before the five-year period was complete, and while a large portion of the subscriptions were as yet unpaid, the great earthquake of 1923 came, and the losses thereby incurred reduced the total giving power of the Church, it is estimated, by some 15 or 20 per cent, and the affected area by a very much larger percentage. This necessarily reacted unfavourably on the Forward Movement Fund. Up to the present time almost half of the ¥600,000 subscribed has passed through the Central Treasury, but during the same periods there were large contributions for church property which were not counted as a part of the Forward Movement Fund, but which were very nearly akin to it. Of such givings Mr. Hatano said: "The figures given make it appear as though less than half of the amount aimed at has come in. This, however, is deceptive. For instance, there is approximately ¥100,000 in connection with one church building which does not appear in this list, and there are other similar enterprises not included. I feel sure that we are really very close to the ¥600,000."

It is quite evident to those who have been in close touch with the Japan Methodist Church during these years that it was this great effort to secure adequate Connectional Funds which paved the way for the rapid development of self-support referred to at the beginning of this article. It was this first campaign which showed the members of the Church what they could do if they tried, and which got them into the habit of thinking and giving largely for the cause of religion.

A table showing the givings of the Church from 1918 to 1926 exhibits in a striking way the progress that has been made.

In 1918 the total givings were .....	¥ 98,884
1919 .....	111,910
1920 .....	146,276
1921 .....	310,491
1922 .....	352,432
1923 .....	329,132
1924 .....	273,886
1925 .....	335,861
1926 .....	342,551

The year 1924 marks the transition from the first movement—the campaign for ¥600,000 for Connectional Funds—to the second, that is, the campaign for local self-support. Contributions for the first had largely fallen off, and the second movement had not yet gathered momentum. In 1925 and '26 we see the total mounting up to almost the highest point reached during the campaign for the ¥600,000, although in these years a very small sum came in for unpaid subscriptions to that fund. The rapid growth in local self-support accounts for practically all of the increase during these years over the amount given by the membership in the year 1919. The figures for the past two years are distinctly encouraging, for they indicate that a new standard of giving has been attained, which is likely to remain permanently. At present the annual contribution per member for the total enrollment is approximately ¥11, and for the “resident” members ¥30.

Since April 1st, 1926, no grants in aid from the Mission Boards of the three co-operating Missions have been made for salaries of preachers or other maintenance items, although up to that date the Mission Board of the Japan Methodist Church was receiving at the rate of about ¥45,000 a year in such grants. From 1926 to 1930 the three home Boards are making a total grant of ¥150,000 for property, for the encouragement of self-support by final grants to churches nearing the position of self-support, and for preachers who are placed on the retired list because of the self-support movement. But none of this grant is available for such items as salaries, rents and travel, which means that the Japan Methodist Church has since April, 1926, voluntarily given up a grant from the home churches of ¥45,000 a year.

In this movement for self-support there has been no pressure whatever by the home Boards. It has been a movement entirely within the Japanese Church.



The laymen of the Church have played a very important part in the self-support movement, not only as contributors, but also as leaders. Several years before the campaign for the ¥600,000 was inaugurated a layman of the leading Methodist Church in Tokyo began a movement for the creation of an adequate fund to provide for the retired ministers of the denomination. He died before he had accomplished his purpose, but another layman of the same church continued to work for this object, and it was he who at the Kamakura Conference in 1919 presented the resolution calling for the sum of ¥600,000 for Connectional Funds, one-quarter of which was to be devoted to the Retired Ministers' Fund, and he himself was one of the largest contributors. He has also for some years laboured for the organization of a "Koenkai," or Supporters' Association, whose object is to assure to the Mission Board of his Church a fixed, dependable annual income.

There has also been fine leadership among the ministers in this campaign for self-support, and none has worked more faithfully or successfully than the late Denjiro Hatano, Chairman of the Mission Board.

D. R. MACKENZIE.

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### (iii) By Insisting on Self-Support from the Beginning

There is nothing more vital to the growth of a church than the matter of self-support. In churches which are dependent on outside support, both the discipline of the Christians and the progress of the church become matters of extreme difficulty.

There is one misunderstanding about self-support, which is much in evidence. It is argued that the growth of a church is like that of an individual; that in the first place it needs the help of others, then it goes on to stand by itself, and finally it in turn can help others. But if we look at the story of many churches, we find that this is not the case; on the contrary many of them have been self-supporting from the first. The very first Congregational church in Japan at Annaka, the Bancho church in Tokyo, the Naniwa church in Osaka, the churches at Imabaru and Okayama are all examples of this.

From the very first they have not received one penny of help from outside; from their beginning up to the present day they have been self-supporting.

The secret of the strength of these churches is to be found in the self-sacrificing lives of their pastors. Paul Sawayama is a good example of this spirit. When he built the Naniwa church in Osaka, the number of Christians was thirteen, and not one of them was a rich man. Sawayama's own salary amounted to ¥7 per month. But he put up with it in order to found a self-supporting church. Or to take another example, when the first fifteen divinity students graduated from the Doshisha University in 1879, there was no church which could call them. How were they to do evangelistic work? Should they accept service under a foreign missionary society at a fixed salary? Not one of them agreed to do this. One and all went out to do the work, looking to God for their support. Some five or six of them for this purpose became teachers, while doing their evangelistic work, but Sawayama gave himself wholly to the work. One of the reasons why the Congregational church in Japan has from the first had so many self-supporting churches lies just here.

There are of course many churches which owe their origin to the efforts of missionaries and Japanese workers in mission employ, but it has not been easy to lead such on to full self-support. Some of them have become so, but more of them have not yet reached this stage. From the first they have been assisted churches, and they have found it difficult to shake off this tradition. Their condition today is one that calls for serious thought. There are many such with which I am acquainted, and without exception they have no immediate hope of becoming self-supporting. Their members, even though they may have private means, are quite content with the present condition; they have no ambition to change.

Assisted churches do not owe their origin to necessity, but to the mistake of those who founded them or composed them, and who regarded them as such. It is this which lies at the bottom of Sawayama's book on the subject of self-support. He bases his arguments on the practical faith of Jesus and his disciples, and illustrates by his own experiences in trying to follow them. The very earliest evangelists of the Congregational church followed his example of faith and strove to do likewise. When Jesus sent forth his seventy disciples he said to them, "Carry neither purse nor scrip ..... for the labourer is worthy of his hire." Later, Paul like them received no

help from outside, but with an indomitable faith carried on his mission at his own charges.

Of course methods of living today are different from what they were in the early church, and there are certain details in the teaching of Jesus and his disciples, which we cannot follow literally, but the spirit and faith remains unaltered. It behooves us to the work in the same spirit, and to make disciples with the same ideals.

Self-support is not a policy about which we can sit down and quietly weigh the advantages and disadvantages; it is a thing which demonstrates the reality of a church's life. It is a thing which shows the depth of the faith of its members. It is in accord with the teaching of the Bible. It is an essential part of the life of faith. It is a matter to be observed by all Christians. A self-supporting church is the correct expression of the Church's life. An assisted church is an abnormal thing; it is like a sick church. Whatever may be the sacrifices necessary, we must do all we can to forward the true ideal.

KODO KOZAKI.

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#### (iv) The Duplex Envelope System

The best method of Church finance is the Duplex Envelope System. As a proof of that rather sweeping statement there is the fact that since its introduction into Britain in 1912 it had been adopted by 1,643 parishes by 1925, and is growing at the rate of more than one new parish per day. In no single instance has it been a failure, and where it has been properly started it has resulted in amazing increases in the amounts raised both for work at home and abroad. Last year Captain T. F. Watson, the founder of the movement, paid a visit to the Church of England in Australia, and as a result of his addresses at over two hundred centres the system is being widely adopted in that country. When I was in Australia in 1912 the same kind of system was being used in the Presbyterian Church with excellent results, and I understand that it is largely used by various Churches in Canada and the United States.

The system enables Church members to obey the Scripture injunction—"Upon the first day of the week (systematically) let every one of you lay by him in store (individually) as God hath pros-



pered him (proportionately) that there be no gatherings when I come." The essence of the system is that the weekly contributions are placed in a small envelope ( $2\frac{1}{2} \times 4\frac{1}{4}$  in.) which is divided into two parts, one marked "For maintenance" and the other "For extension." In the home countries, of course, that means that one part is for local and general Church work, and that the other is for foreign missions, but in Japan the words have to be interpreted rather differently. If the system is carried out fully a comprehensive budget is drawn out at the beginning of each year, and promises of payment are made by each member to the secretary. The secretary then supplies each member with a neat card-board box (which can be hung up in a convenient place) containing fifty-two envelopes, one for each Sunday of the year, so that even if members are unable to go to church on any particular Sunday they can still make their offering, and take the envelope to church with them next time they go. Each contributor is known to the treasurer by a number only, and he receives the numbered envelopes as they are brought in and enters the amounts in his book. The totals may be posted in the church porch each month to show the progress which is being made, but if the individual amounts are published only the contributor's number is shown, and not the name. The envelopes are placed in a box near the church door and offered in the usual way during the course of the service. Visitors may place money in the box, or receive a special envelope for that purpose. The best results are obtained by raising all the money that is required through this system, and doing away with the ordinary collections and all special appeals. And the fact which astonishes many, but which has been proved to demonstration, is that when people give more to others they give more to their own church.

We have started this system in the Chiba church this year, but as the written promises seemed likely to cause serious misunderstandings we have dropped that part of the scheme. As we are working it the system could not be simpler. The members receive the envelopes and give as little or much as they like. There is no check whatsoever upon the individual amounts given, and the treasurer only enters the totals in his book. One side of the envelope is marked "For our church," and this is meant to cover all local expenses, including the Building Fund, and contributions to the Pastorate Fund and so on; whilst the side marked "For others" provides for our payments to the central Mission Board (working

principally in Formosa), and for charitable purposes, such as work amongst lepers and the blind. An immediate result has been a very marked increase in the contributions "For others," giving us a good margin to provide for emergency calls, and at the same time the prospect of amply covering our own budget is distinctly good.

As our members become accustomed to the system I hope that we shall be able to adopt it in its entirety, for it seems to be the experience in England and elsewhere that a careful consideration of the budget, and writing out of the promises, sets a high standard which is almost invariably exceeded. Full particulars with samples (price, one shilling) can be obtained from The Church Duplex Movement, 57 Mount Avenue, Ealing, W. 5, England.

E. R. HARRISON.

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#### (v) By a Deeper Spiritual Life

In investigating this subject I will speak from the standpoint of the Nihon Seikokai (the Japanese Branch of the Anglican Communion), as it is the church in which I have had the experience of being a treasurer for many years.

When I look back twenty-one years ago to when I was taken in as a member into St. Paul's Church, Tokyo, and ask myself if I had any idea at that time of the church becoming self-supporting, I must answer, No, I had none. Up to that time I had belonged to an English Church and had had no special reason to think about such a thing. Also I was ignorant of the financial position in a church, which was quite new to me. This recollection enables me to sympathize with those who are newly converted and received into the Church. Their position is not unlike what mine was then.

Forty years have elapsed since the Nihon Seikokai was established in Japan. The majority of its churches are still assisted by the missions from England and America. A man of forty years of age is no longer young. When he has reached that age he ought to be able not only to support himself, but to provide for a family as well, without his father's assistance. This suggests the obvious moral that after that time a church should not only be able to support

herself, but also be ready to help some of the newly established churches as well. At all events, such a determination is a very necessary thing on the part of every church member.

Logically and ideally what I have said is quite sound, but actually speaking there are not so many such cases which I know. According to my investigations in Japan, the reason why a Church continues in a state of dependency and looks for Mission help is because it is not rich enough to think about the future, but just struggles on to keep up with the present. Yet there is no doubt about the fact that church work is a permanent affair and therefore one in which its members should think about its future. Besides, everybody's fortune does not last forever. The world is changing every day. Mission support may one day be withdrawn. Therefore people should think carefully about the future establishment of the church. Now so long as congregations are few and the members are poor, the Church cannot help being in a state of dependency. Consequently, when a Christian's fortune has turned and he has got rich and his church has funds to maintain itself, then it should gladly try to help other churches as well.

In the case of some Christians who have got rich, we see that they begin to get slack and neglect going to church or making gifts for its support. It but indicates that they are getting defeated by devils in their fight and are drifting apart from their Father. It suggests a serious spiritual condition.

Now we often see, speaking by way of comparison, poor men and women offer more to their church than rich ones. It is because they have more sympathy with its needs. Of course rich ones do the same if they are really earnest, for money itself brings happiness when it is used for good purposes. But it brings devils when it is used for bad ones. When a wealthy man pays as God would wish him to pay, he is beloved by God and he helps to bring prosperity to his church, but when he spends his wealth according to his own desires, he becomes forgetful of his Lord and a bad example to others.

There are some very earnest people who plan to contribute a great deal of money if only they get rich. To do this they indulge in speculation and money-making methods without asking whether they are according to the will of God. Do they fulfil their pledges? I venture to think they do not. The desire has gone. God does not welcome gifts which have been obtained by gambling. He accepts



only those which are the fruit of honest toil and hard work. He would rather have one sen offered by a poor man than one yen by a rich, if the latter's gift is made without thankfulness and gladness.

This leads me on to my next point. I think, as I have said above, it is better that a Church should be supported by a large number of small givers so that with a full sense of responsibility she may gradually build up an endowment fund for her support. But to do this, the pastor and other leading members of the church should be cautious about putting pressure on newly won members for their contributions and donations. Such offerings to God should be the natural outcome of a thankful and glad heart. If too much is said about the duty of giving to a young Christian, he might become shy and stop attending church, which would be a very bad thing. It is therefore necessary to exercise good judgment in approaching young Christians on this subject.

Hitherto I have only referred to the lessons that I have learnt from my experience in Japan. I would now refer for a short time to those who help us abroad. When in England I often used to go to the big farewell meetings held for missionaries as they started out to go to lands all over the world. These meetings were very enthusiastic and have left a vivid impression on my memory. There were strong and brave missionaries there who looked quite determined to sacrifice themselves if necessity arose. I remember very well my late vicar in London who taught me and baptized me in his church at Streatham, how he told me that at the prayer meetings in his church they used to collect money to be remitted to Tokyo to help the missionary work there.

We in Japan should remember that these funds sent from abroad consist for the most part of small sums of money offered in a kindly spirit. They are given because those who give believe that it is the command of their Father. But we must not get the idea into our heads that these brethren abroad will always send their gifts to help us. Their help is of necessity and right but a temporary one. It is only until such a time as their brethren in Japan can walk by themselves. They truly and earnestly hope and desire that rapid progress on the part of Japanese Christians will enable them to walk by themselves. When their Japanese brethren can do this, then they will divert their gifts to help people in other lands who are ignorant of God.

Recently the English and American Missions in connection with

the Seikokai in Tokyo have started a new method of helping Tokyo Diocese on to self-support i.e., decreasing their assistance year by year at a steady rate. I think it is a very wise plan for leading the Diocese on to stand on its own legs. If a father does not encourage his son to help himself, but gives him everything he asks, the son will never get strong, but will remain weak. It is just the same with churches. As long as a church is supported always by outsiders, her members continue to be too dependent and are slow in learning how to walk alone. Clergy and laity alike with united hands and hearts must work diligently for their church's independence; it is God's will that they should do so.

It is a wonderful thing the way God helps those who help themselves. We need only to obey our Lord and go forward without any fear as to the ultimate conclusion. I would therefore close with the note that what is the greatest necessity in this problem of self-support is trust in God. We must all remember that we are fed by God and not by others. We must remember that God only lends us things for the time being, and that they are not our own. We must call to mind that we cannot take away anything that is ours when we leave this world. Strong faith in God is the all-important thing. As long as we have weak faith we can do nothing. The stronger our faith the more obedient servants we become, and the more liberal in our offerings to the church and its activities. It is along this line that the problem of self-support will be solved.

E. H. TANAKA.

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## The Purification Ceremony at the Meiji Shrine

IT happened that on December 30th of last year a Japanese friend and I visited the Meiji Shrine, near my home in Tokyo. It was built in honour of the great Emperor of that name, and is a noble group of buildings, in archaic style, surrounded by wide, well-wooded grounds and reached by a broad and winding avenue, with fine *torii* at intervals. In conversation with one of the official guardians, we heard that the "O-harai," a very ancient ceremony which is celebrated twice a year, would take place at 2 o'clock next day, in an open pavilion, on the right side of the avenue, a short way from the Main Shrine, but in full sight of it. We resolved at once that we would be there, and I shall always be glad to have had the opportunity, for I have seldom been so greatly impressed by any religious ceremony, or seen one in such a beautiful setting.

We were surprised to find hardly anyone about when we reached the approach to the Shrine on the afternoon of the last day of the year, though there were signs of preparation and a sense of expectancy. Though the air was sharp, it was a still, sunny day, the sky cloudlessly blue. The soft brown and gold tones of the roofs, wooden pillars and panels of the Shrine and smaller buildings, with the deep shadows under their eaves, seemed to soothe one with a delicious sense of rest and harmony. I would gladly travel far only to see the graceful soaring lines of the slender pine trees on each side of the Shrine and behind it, their green foliage and red-brown stems blending perfectly with the tints of the architecture. All was very quiet. At the last minute a little troop of people arrived and swelled the number of spectators.

There was a glimpse of white-robed figures passing among distant trees, and then a procession of some ten or eleven Shintō priests, preceded by an official in uniform, filed out into the avenue and walked solemnly, with a rhythmical swaying movement, toward the pavilion and up its wide steps. The priests were in ancient dress, chiefly white and sky-blue, with the high black caps called *eboshi* and large black shoes turned up at the toes. They ranged themselves facing us, near a white wooden stand with religious symbols upon it. As



we were some way off, we could not hear the words well, or see every detail, but first of all came the reading of a "Norito" (a religious formula, sometimes a prayer). It was, no doubt, the "Nakatomi no O-harai" (translated by Aston in his "Shintō, the Way of the Gods"), so called because it is usually read by the officials named "Nakatomi," representatives of the Mikado. It is ascribed by the Japanese scholar, Mabuchi, to the seventh century, and Aston says that "in substance it must be very much older." In this "Norito," the Mikado, by virtue of the authority transmitted to him from the Sun-goddess, declares to his ministers and people the absolution of their sins and impurities. The "Norito" begins:

"He (*i.e.* the officiating "Nakatomi," for the Mikado) says: 'Give ear, all ye Imperial Princes, Princes, Ministers of State, and functionaries who are here assembled, and hearken everyone to the Great Purification by which at this year's interlune of the sixth (or twelfth) month he deigns to purge and absolve all manner of faults and transgressions which may have been committed by those who serve in the Imperial Court, whether they wear the scarf or the shoulder-strap, whether they bear on their back the quiver or gird on them the sword, the eighty attendants of the attendants, including, moreover, all those who do duty in the various offices of States.'"

Then follow mythological details, enumerations of certain crimes and acts and diseases which defile, and directions about offerings, with promises of purification.

After this, one of the priests carried round to the others, in turn, a tray of finely cut-up bits of paper and linen (no doubt representing ancient offerings of hempen clothing), and each priest, after bowing reverently, threw away handfuls to right and left, over his own shoulders, and bowed again. Then a branch of the sacred "sakaki" (an evergreen tree with glossy green leaves), having white strips of cut paper hanging from it, was waved over their heads. Afterwards one of the priests came down the steps to the group of spectators near the pavilion and sprinkled them with the little bits of paper and linen, and waved the "gohei" over them, too.

Next, to our surprise, a priest began to snap the "sakaki" branch into small pieces and tear up yards of white paper, with great energy, and crush both into a small box, which was delivered to two priests and solemnly carried away by them down the avenue. Presently the remaining priests formed into procession and vanished among the trees again.

We lingered awhile until one of the young priests came back to the low building near, where charms of "fuda" for home worship are sold to pilgrims, waited a little for him to be disengaged and then asked him to explain the ceremony to us. His open, attractive face lit up with pleasure, and he gave us a most interesting, though only general interpretation of the main ideas. At the end of the year, there are always impurities which must be purged away, so on this last day the "O-harai" is held in the Imperial Palace (except this year, when there is death there) and other shrines, that the nation may begin the New Year undefiled. The throwing of the sacred paper and linen fragments away over the shoulder symbolizes the putting away of evil. The "sakaki" branch is waved over people for purification and thereby becomes itself defiled with their sins, and must be sent far away, so it is broken up, and with the paper left over from the ceremony, is taken to the Tamagawa (a river in the outskirts of Tokyo) and sent adrift. Thus the impurities are all removed.

I cannot resist quoting a magnificent passage from the "Nakatomi no O-harai," the "Norito" already referred to, though it may be familiar to some readers already.

"The Gods of Heaven, thrusting open the adamantine door of Heaven and cleaving the many-piled clouds of Heaven with an awful way-cleaving, will lend ear. The Gods of Earth, climbing to the tops of the high mountains and to the tops of the low mountains, sweeping apart the mists of the high mountains and the mists of the low mountains, will lend ear.

"When they have thus lent ear, all offences whatsoever will be annulled, from the Court of the Sovran Grandchild to the provinces of the four quarters of the Under-Heaven.

"As the many-piled clouds of Heaven are scattered by the breath of the Wind-Gods; as the morning breezes and the evening breezes dissipate the dense morning vapours and the dense evening vapours; as a huge ship, moored in a great harbour, casting off its stern moorings, casting off its bow moorings, drives forth into the great sea-plain; as yonder thick brushwood is smitten and cleared away by the sharp sickle forged in the fire, so shall all offences be utterly annulled. Therefore he (the Mikado) is graciously pleased to purify and cleanse them away. The Goddess called Se-ori-tsu-hime who dwells in the rapids of the swift streams whose cataracts tumble headlong from the tops of the high mountains and from the tops of

the low mountains will bear them out into the great sea-plain. There-upon the Goddess called Haya-aki-tsu-hime, who dwells in the myriad meetings of the tides of the myriad brine-paths of the myriad ways of the currents of the boisterous sea, will swallow them up \* \* \* \* \* When they have been so destroyed, everyone, from the servants of the Imperial Court to the four quarters of the Under-Heaven, will remain void of all offences whatever."

AMY C. BOSANQUET.

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## The Need for Missionaries in Japan

### 1. THE QUANTITATIVE

SMILES will be raised when it is stated that this paper is an attempt to tell the truth. Perhaps that ought to be taken as a matter of course. Especially so, in these days of the scientific method, it is supposed that we must ascertain the facts, to discern the truth. Alas, more and more, I realize how difficult that is to do. Prejudices and predilections, obscure and unrealized motives, a psychology reaching back into ancient origins and all of our study, education and experiences often hinders us, even the most scientific, from discerning the truth. Much worse, it often prevents our acknowledging the truth when we meet it face to face on the streets.

Personally, I am not so conceited as to think myself free from prejudices and bad psychology, and thus able to discern and to tell the truth about "Missionary Reinforcements for the Forward Move," for this paper is confined to the subject of missionary reinforcements.

During the past few months, there has been a review of ourselves as missions and missionaries and also of our Japanese churches. This review is recorded in various periodicals, at many mission meetings and in several conferences. This review seems to have been a providential and timely stock-taking. We ought to be able "at this stage and with this theme" to get at the facts and review the evidence for the jury of our constituencies at home.

The theme implies a forward move. Every missionary of us believes that there ought to be a forward move, must be a forward move, and that therefore there will be a forward move. Christianity goes forward or it loses its power and influence. Moreover, without the forward look and the forward move, Christianity is in danger of dying out. But are missionary reinforcements necessary and advisable for the forward move in Japan?

I. Right here, we meet our first fact, which can be stated as a fact without evasion or equivocation or possibility of successful

denial. *The Task is Unfinished.* One missionary has objected to the terminology, intimating that in a sense the task is never finished. Well, then, let us put it, we have re-discovered how tremendous the unfinished task is. It is the tremendousness of this unfinished task that has been realized, impressed and hammered home during the last few months.

To say that the task is unfinished and tremendous does not dim in the slightest the glory and miracle of accomplishment up to the present — accomplishments of churches and missions. Dr. Wainright and President Tagawa in the January number of *The Japan Christian Quarterly* and Dr. D. S. Spencer in the July number portray these accomplishments splendidly, gloriously, thrillingly. In all that story of accomplishment, however, there was the undercurrent of the tremendous, stupendous, complicated, increasingly difficult, well-nigh baffling unfinished task.

Think for a moment, even randomly, of some of the figures that make apparent the task! Less than 1% of the population even nominal by Christian — 240,000 nominal Christians, and 140,000 of these nominally Protestant. If we count the population of the main islands of Japan as 56 million, the figure used in the Pan-Pacific Scientific Congress, that makes the number of Christians less than  $\frac{1}{2}$  of 1%. But let us not camouflage ourselves! One missionary challenges, even those figures, intimating that not over one-half of the nominal Christians on the rolls could be found. He grounds his challenge on the statistics of average attendance at morning services. Sadly we will have to admit that there is truth in his challenge, although three-fourths would seem to be nearer the facts than one half. On that basis, there would be 180,000 Christians, about one in 300 of the population, or a little over one-third of 1%.

Of this 56 million people, it is a bit disconcerting to be told that 75% are nominally Buddhist. That is, 42 million Buddhists.

There is a well-nigh unreached rural population, comprising 70% of the people, living in about 20,000 rural communities. One of the re-discoveries of our Presbyterian Mission this summer was that we are spiritually responsible for the evangelism of 8,888 of these rural communities. That is, if our Church of Christian Japan can not relieve us of the responsibility! We did not believe they can, and so accepted our responsibility in these words:

“The Mission wishes definitely to declare its responsibility

for the evangelization of the 8,888 towns and cities of 2,000 to 10,000 population, presumably beyond the sphere of the evangelistic effort of the Church of Christ in Japan."

There are 2½ million fishers folk unevangelized; 514,000 maid-servants and waitresses; 500,000 toilers in the mines, of whom 83,000 are women; 62,000 people "living like rats in a hole in canal boats" in two cities alone; 3,000,000 operatives "toiling in foul air and dwelling in crowded quarters, 1,100,000 of them women and children." This array of figures is culled from the papers of Isabelle McCausland, Wm. Axling and Toyohiko Kagawa, who wrote about the social task. Are there 500 Christians in all that vast multitude? The potentialities for good or evil fairly make one gasp.

But add to that array the foul shame of Japan of about 550 licensed brothels, in 11,671 houses, with 42,268 women. One document gives the number as 211,000 women. With a vast unlicensed number it makes one agree with the writer of a recent article in *The Japan Times* that, if there is not a hell for men who visit these places and traffic in this evil, there ought to be. And, alas, have the Missions no responsibility in that unfinished task? Are we impotent against this ancient and monstrous wrong?

Nor is the missionary educational task finished. This summer, in our Presbyterian and Church of Christ conferences, we discovered that the Church as such had done almost nothing of any sort for Christian education. To be sure, individuals of the Church had done a little here and there. The Shingakusha, as a theological school under a self-perpetuating Board of Trustees, unconnected with and uncontrolled by the Church, is recognized by the Church and is supported by funds secured from Church members. Also, at Synod in October, the Church approved of a Deed of Trust for Kinjo Girls' School, Nagoya, and appointed its share of the trustees. But Synod failed to put across a program of a Board of Education for the Church.

While this situation is not true, of course, of all denominations, the fact remains, however, that the Missions are, by and large, still responsible for Christian education in Japan, and their educational task is unfinished. Doubtless all would agree with the "finding" of the Presbyterian conferences:

"The Church should be urged to assume fuller respon-



sibility in the sphere of theological education . . . We are convinced of the wisdom of the movement on the part of the Church to take a direct interest in the work of education . . . And there is need as well for extensive strengthening of our school staffs by the education of specially trained, thoroughly qualified (missionary) teachers for theological education, college work and secondary grade work both in Meiji Gakuin and in the several girls' schools . . ."

Comparatively speaking, sometimes I think it the sheer truth that the Church is better equipped to conduct our schools than our evangelistic and social welfare enterprises. Leaving our property values and missionary salaries, very large items of course, the support of our mission schools in tuitions and fees, if our own Mission girls' schools are any criterion, is about 18% from Mission sources and 72% from Japanese sources.

He would be a bold and rash person, however, and of unbalanced judgment who would dare to call the missionary educational task finished.

So far as the unfinished task and its dimensions are concerned, the truth seems to indicate that missionary reinforcements are still needed all along the line.

II. A second truth is that the Church is inadequate in numbers, financial resources and possibly experience to take over this huge unfinished task. In appraising the ability of the Japanese Christian communities to carry on the work of self-propagation, and after a bewildering array of figures, does not Dr. Wainright tell the exact truth as to financial resources when he sums it up thus:

"It is quite obvious, therefore, that the total contribution is not sufficient to provide for advance evangelistic work. The amount is needed almost entirely for the maintenance of the self-supporting and partly self-supporting churches."

One Japanese brother has publicly asserted that, if the financial resources, including all the properties, even including missionary residences, were turned over to the Church and its leaders, the hitherto missionary work could be efficiently administered, and the missionaries, except a few specialists, could go. It can safely be asserted that the "if" in the assertion will always remain an "if." Even though certain sums might be committed to the Church and her leaders without any missionary connection or

supervision, it is as sure as fate that, if the missionaries are retired, a very large part of the present available financial resources would become unavailable. They would simply not be given in the home lands, without the missionary on the field.

A few extremists, however, Japanese and missionary may agree with this Japanese brother. But I believe that the overwhelming majority, Japanese and missionary, would not for a moment think that the truth. Somewhat baffled about cooperative relations, I whiled away some of the time last spring in a hospital trying to write out a Plan of Cooperation, which in my temerity I thought might work. In my Plan, the so-called *dendo kyokwai* (Mission-aided churches) were turned over with their subsidies to the entire administration and control of the Japanese Church. The plan was submitted to members of our Mission. One experienced brother called my attention to the amount of time and effort—in book-keeping, letter-writing, reporting, consulting, preaching administration, itineration—that such a Plan would throw on the already busy and over-loaded city pastor. Could they, without detriment to their present tasks and duties, do their own pastoral, preaching, social-welfare, administrative and ecclesiastical work, and together with these also do all the present missionary tasks and undertake the much needed advance? Think of all the vast sum of missionary work—educational, evangelistic, social, publication, newspaper and rural evangelism work! Does not the question answer itself? Does not sheer common-sense proclaim it as truth that it can not be done without a very large diminution of the total attack?

That the Japanese leaders might do our tasks better, if they had the time and the means, is not the question. Even that claim has a question mark behind it. That claim has been pretty thoroughly threshed out. Time prevents numerous available quotations from Japanese and missionary sources, which show that Japanese leaders can do certain things better and missionary leaders do other things better. The one supplements the other.

Nor is it that much bandied, much debated and over-advertised question of withholding from indigenous leadership its rightful place. Some of our leadership at home and on the field seem very much concerned about indigenous leadership on the field and the devolution of indigenous churches (whatever that latter term may mean). The missionary literature of the day is full of it. Even

journals and magazines like *The Outlook*, *The Atlantic Monthly* and others have had leading, and sometimes mis-leading, articles on the subject. If any mission is hesitating about turning over all proper, and rightful, and advisable place and position to indigenous leadership, such are very scarce in Japan. The day of so-called missionary domination and lordship and bossism, as some like to call it, passed away in Japan long ago. More or less willingly, we long ago took a back seat. I mean all this by and large. There may be a few inconspicuous exceptions. By all means, give all possible and wise place and position to the Japanese.

There is one thing that, in all fairness, ought to be said in this connection. While being willing for any reasonable Plan of Co-operation which registers the desires and mature judgments of Japanese leadership as to the tasks and the way to do them, surely neither the missionaries now here, nor those to come, can do efficient service under any Plan of Controllism, to use the word coined by another. Nor should either the missionaries on the field or our Japanese leaders expect the freedom-loving, red-blooded, worth-while European and American manhood and womanhood to work in ways that hamper, that crush initiative, or that discourage and make heart-sick. It ought to be possible to give Japanese leadership its rightful place and at the same time respectfully, dignifiedly, but firmly claim the liberty wherewith Christ makes us free. "And where the spirit of the Lord is, there is liberty." Never is His spirit a spirit of bondage or controllism.

But these things are not the question. The question is this: Can the present tasks and the forward move be undertaken and carried out successfully without the missionary at this stage? My own Mission is now on record to the contrary, in the following word:

"As a result of the Conference on Evangelistic Problems, one question was definitely answered in our minds: namely, that there is still a place, and a large place, for the evangelistic missionary in Japan, and will be for many years to come." (The Mission was quoted above as to the need in the educational work).

In a Joint Conference with the Standing Committee of the Church of Christ in Japan and a few other chosen persons, the unanimous finding was as follows:

"In view of the great unoccupied areas both in city and



country, especially the absolutely unevangelized condition of many millions in the smaller towns and teeming countryside in every part of Japan, we state our fervent desire for the fullest reinforcements of the right spirit and qualifications for direct evangelism that the American Church can contribute. .

"The foreign missionary era in Japan is not yet drawing to a close, any misconceptions in that regard should be dissipated; and the sympathy, the prayers and the active participation of American Christians encouraged to the fullest possible extent."

A slightly different tang is given to it in the words of another :

"It seems to be beyond question, indeed to be a cardinal truth of the situation, that the indigenous work advances wherever there is a prompt and efficient recruiting of missionaries by the Mission Boards . . . Neither the one element nor the other can be discounted without detriment to the progress of the work."

For my part, I believe that states the truth.

III. The next point turned out to be a surprise to me. Judging from the state in my own Mission and from things read and heard, I thought the number of missionaries in all the larger missions was decreasing, and that the new missions being opened and the larger numbers in the smaller missions caused an increase. The Christian Movement gives the total number of Protestant missionaries at the end of December, 1920, as 1,267, and the total number at the end of December, 1925, as 1,250, a net loss of only seventeen. A postal to a number of the leading missions reveals the following :

Mission	1920	1926	Policy
1. American Board.	67	68	No recruits for evng. work.
2. U. C. of Canada.	79	87	To occupy our territory, an increase of 4 families and 7 single women.
3. Northern Baptist.	68	54	Maintain the present force.
4. Methodist Protest.	10	9	Minimum missionary force and maximum Japanese force.
5. Southern Methodist	60	70	Strengthen the force as far as Board finance permits.
6. Northern Methodist (N. B. Ladies Board not included).	34	44	In consultation with Japan Methodist Church, in- crease by 20 families, if finances permit.
7. Christian Church.	32	17	Not stated.
8. C. M. S:	53	44	Board has not stated policy, but demands of

				Africa make increase unlikely.
9. Northern Presb.	85	64		Policy stated above.
10. Southern "	50	50		At least maintain present number, and increase if Board finances permit.
11. Southern Baptist	20	24		Send missionaries when they apply and there is money to send them.
12. Lutheran . . . . .	30	42		Increase force when able to do so, especially increase for new girls' school.
13. Reformed (Dutch)	36	39		Board: replacements only. Mission: Maximum, 47 and minimum. 40.
14. Reformed (German)	45	48		Numbers kept as at present until equipment is improved.

This sums up as follows: Two missions have practically the same number as 1920. Four have lost in numbers, and eight have increased in numbers. One Mission and Board have a present policy of no recruits in evangelistic work, although that Mission is re-studying the matter. Their Japanese Church has opposed such a speedy devolution as was proposed. Another Mission and Board is forced by its African policy and finances not to increase. Four missions are for their present numbers. One smaller Mission stands for a minimum of missionaries. All the rest responding, eight in number, with their Boards, will increase, if funds permit and recruits are available. The Missions evidently, as a whole, believe in reinforcements.

What the attitude of the Japanese churches and leaders may be is more difficult to gauge. There is of course the usual vociferous minority, and if their noisiness is allowed to decide the issue, all missionaries would soon be leaving Japan. Judging from the attitude of the Methodist, Church of Christ, Congregational and a few other churches, and from statements from prominent Japanese Christian leaders, the consensus of opinion does not seem to favor a decrease.

Bishop Uzaki has put himself on record on this subject, in the following words (abbreviated):

"We hear it said nowadays that missionaries are no longer



needed in Japan . . . In time, of course, missionaries will not be needed. It is still premature to make such a change . . . The special work, for which missionaries are needed today, is, first . . . pioneer work in the country . . . literary and social experts. But above all we need the help of young, consecrated, talented young people for the whole campaign."

The Presbyterian Mission and Church of Christ findings were submitted to Dr. Ebina, President of Doshisha University. In a most courteous reply, he expressed great gratification over the reinforcement and forward policy therein stated.

Without further quotation, the Japanese attitude seems to me to be something like this: It is desired that the present number of missionaries of the right quality and spirit be maintained, provided they have the right attitude toward the churches. What that attitude should be will be touched upon in another connection.

IV. Still another thing is a fact, I am fully convinced. Never before could the missionary be so useful. The open doors, the points of contact, the responses in all grades of society are astonishing. In Dr. Dunlop's Federation address this summer, he thrilled us all with a vision of these open doors and the present possibilities. In an address in our own Mission meeting, in a passionate plea, he summoned us into these open paths of service, until both Dr. Robert E. Speer and Rev. Dr. Hugh T. Kerr of the Board deputation said, "It was worth coming all the way across the ocean to hear one speech like that." The point is that sane leadership in Board rooms rejoices when we on the field are eager to enter open doors.

If any one wishes to go deeply into this question, let him read the nearly 100 pages of the 1926 edition of the Christian Movement taken up with "The Place of the Missionary in the Future," and the April issue of the Japan Christian Quarterly. The latter was taken up with the subject, "The Missionary at Work in Town, Country and Institutions." Not a few Japanese writers in both of these editions point out these doors of opportunity. Dr. C. Noss sent this inspiring word: "We all know that the evangelistic field is dead ripe."

Present-day Missionary experience from every source agrees in this matter. My wife and I are agreed that in all of our thirty years on the mission field we were never so overwhelmed with possible openings. On a recent trip with a moving-picture outfit

through *Wakasa no Kuni*, a Japanese fellow-worker and I had a welcome and experiences unthought of fifteen or twenty years ago. A non-Christian mayor welcomed us at one place at a meeting in a public hall and a school principal presided. Police officials and merchants gave us not ill-tempered, grudging consent, but every convenience and encouragement.

Voice after voice has come to us missionaries all over the Empire of invitation and welcome—to the homes, to the factories, even to the schools and into every avenue of this teeming life. Government officials in public addresses before Christian gatherings have requested Christian missionary assistance. It is the day of opportunity for missionaries in Japan, in spite of all the impolite and possibly mistaken immigration laws in existence.

In this day of opportunity, what seems to be required on our part is what Mr. Walton has so wisely and finely reminded us of in his editorial in the October Christian Quarterly: "a renewed sense of humility," "a fresh appraisal of our work," and "an availing ourselves of that power by which alone the unfinished task will ever be accomplished." With these things, we missionaries in Japan have one of the greatest opportunities of any body of men and women in any age and in any land.

V. What seems to me to be also a vital fact about reinforcements (and it will be my final one) is in the words of the findings above: "We state our fervent desire for the fullest reinforcements of the right spirit and qualifications . . ." *Right spirit and qualifications!*

Bishop Uzaki has very frankly told us what the Japanese desire in the way of qualifications:

- "1. A man of personality, solid, dignified and trustworthy; not nervous or easily upset.
- "2. A man zealous in evangelization; single in aim.
- "3. A man who thoroughly understands Japanese psychology. The Japanese are sensitive, intelligent and appreciate courtesy.
- "4. A friendly and affable personality, who is willing to laugh and chat and does not always want to stand on his dignity.
- "5. Broad-mindedness is absolutely essential; A Great Heart will easily win the hearts of the people."

That is finely put, and does not go to the extreme of twenty

years ago, when there was so much talk of "picked men," and which brought the rejoinder, "Why not ask for the Archbishops of Canterbury and York at once, and for the Apostles Peter and Paul?"

Doubtless for our educational tasks that is what will be more and more required, "Picked men and women of superior ability." No educational missionary, if it is possible, should allow himself to slump behind his Japanese colleagues in his intellectual equipment, even if it requires "sweating mental blood," as one brother put it about his study to find out whether Buddhism was adequate in comparison with Christianity. And in the social tasks, undoubtedly experts, up-to-date experts, are required.

Nevertheless, in the evangelistic task, I think it is the truth to say that men and women of fair average ability and good education, are the best qualified for the task. It would be unwise, though, to minimize the qualifications needed. Pastor Tada reminded us in the conferences this summer that the rural evangelization task required qualities of the highest order. Even an Archbishop of Canterbury or York or an Apostle Peter and Paul could be useful, if they had the right spirit.

But the right spirit? From our own missionary standpoint, we will have to add something to that of our Japanese brother quoted above. All of us will feel the need of a spirit of self-effacement, a proper spirit of cooperation and a spirit of deference to Japanese leadership. Waverers and doubters and men of uncertain mind had better not apply. If any one longs for the flesh-pots of London or New York City, he had better stay with them, or if here go to them. If any is afraid of the hardships and remembers the comforts of home, if any such wants to stoop down and drink at ease, we will all regretfully have to say, "Wrong spirit." If any one is timid about the task, or afraid of the opposition, such an one had better turn back. Better the Gideon Band, sure of the call, certain as to the task, unafraid of the enemy, pantingly eager for the forward move, unwilling to do more than snatch a necessary handful of refreshment in the rush ahead! Every such an one, knowing what he believes, rejoicing in what the whole Gospel of Jesus Christ is and does, saying, "Not by might, not by power, but by my Spirit,"—every such an one has the right spirit, and such missionaries are needed. The number does not matter. Each group will have to determine numbers by



facing its responsibility for the unfinished task and the forward move

Basing our appeal on the now ascertained facts, fully realizing that the missionary task is tremendously unfinished, honestly believing that our Japanese brothers and sisters cannot do the tasks alone, feeling therefore our responsibility, wide-awake to present opportunity and assuring those who may come an unhampered field of service, let us issue an appeal to the heroic in European and American Christian young manhood. Surely there is a goodly fellowship of those who will respond.\*

HARVEY BROKAW

\* Paper read at the Central Japan Missionary Conference, Osaka, Nov. 15, 1923.

## The Need for Missionaries in Japan

### 2. THE QUALITATIVE

A HIGHLY successful meeting of the Central Missionary Association was held in Osaka recently. The Missionary policy and the need for reinforcements was the theme considered and of the large number in attendance doubtless there were none but felt edified and enheartened by the excellent papers that were presented. An atmosphere of earnest purposefulness pervaded the meeting. It was extremely unfortunate, however, that the program was so much over-crowded. The matters considered were of great importance and of such a nature that they could only be rightly understood through frank interchange of opinion, and yet no time was left for discussion. The papers were all of a very high order and were duly appreciated, and yet many must have come away from the meeting feeling that something had been lacking, that we had not yet perhaps fully grasped the significance of the problem that was before us.

There has been much said recently, both on the public platform and through the Christian press, regarding the missionary's relation to the future of the church in Japan. The discussion has generated some heat inasmuch as the opinion has been expressed, it seems, that the task that the missionary movement had set for itself in this country was nearing completion. The report of this opinion has been given rather wide publicity, far more than it deserved in fact, for the reason, first, that it is an opinion shared by few and, secondly, because the reason for the opinion has been quite generally misunderstood, and misrepresented. However that may be, it has called forth a storm of protest. And it is no wonder. We all sympathize with the protest, and share in it, at least in so far as it combats a tendency to minimize the task that is yet before the Christian church in Japan. We are all agreed in believing that as yet we are only at the threshold of the undertaking. Also we are practically of one mind in this, viz. that while recognizing that the major part of the responsibility is

in the hands of the Japanese, we believe still that the part the missionary is to play in the great enterprise is by no means over. Probably most of us, and certainly this is true of the American Board Mission to which I belong, would rather look forward to an increase in foreign cooperation than to a diminution of it.

The vastness of the field, so much of it entirely unreached as yet, and the utter inadequacy of the Japanese church as at present constituted, to accomplish what must be done, forces us to such a conclusion. And this conclusion is reinforced also by the expression of urgent desire on the part of many representative Japanese Christian leaders that cooperating Christian Missions redouble their energies rather than relinquish them. None of us, therefore, who are in touch with the situation here on the field, but are ready to urge a forward movement rather than withdrawal, and if there is anyone who feels that any other sentiment is at all widespread and that he is called upon to resist, I think he will only find himself fighting against a man of straw.

But the main problem before us is untouched by any such recital of facts of need as are usually urged as reasons for missionary reinforcement. The main question is, on the contrary, how is the end that we have in view, namely, the evangelization of this great people, to be most effectively accomplished, and how is the missionary to fit best into the program? That the main burden for the evangelization of Japan rests and must rest primarily upon the Japanese church we have all recognized in theory, though until recently it has been regarded, in the main at least, as preeminently the missionary's job. It *was* such, unavoidably so perhaps, from the nature of the case. A start had to be made, organization effected, machinery set in motion, the genius of our Christian faith thoroughly taught and exemplified and embodied. That was the missionary's task. No one else could do it. But in the meantime the native church has been growing, developing—becoming indigenous. At the same time, too, with the development of the church, national self-consciousness began to assert itself. Bondage to foreign domination of whatever sort, whether in politics, business, education or religion, came to be a boggy and was feared and fought. In consequence the church suffered, and for the reason that here was a bit of the body politic that was inclined to yield, all too meekly, in subservience to the foreigner's influence and program, and that was too much for the



strict Japanese nationalist. It was nothing to fight, however, only to ignore and withdraw from. Left to itself it would eliminate itself in time.

Again, it is a distinguishing characteristic of the educated Japanese mind to discountenance and repudiate anything that savours of narrowness in religion. "Seek truth and wisdom in all the world that the foundations of the Empire may be strengthened," said their "Charter Oath," and the history of her religious development bears witness to the fact that this is the fundamental Japanese spirit. One after another Buddhism, Confucianism and Christianity were welcomed and espoused, not with the idea that the new was to supplant the old but only to supplement and add to the common stock of truth. There was no reason, to the Japanese mind, why all religions might not be given equal recognition and approval, so far as they contained truth that was worthy of acceptance. Toleration was the word, and eclecticism.

There is a Christ for the "Japanese Road" as there is for the "Indian Road," but it is a differently conceived Christ. In India the literati are willing to accept Christ and yield themselves to the influence of His spirit provided only that Christ is divorced from the Christian system and from the hated western civilization that has grown out of it. In Japan, however, while there is little aversion to swallowing western civilization whole, few are ready to yield themselves to the control of an institution or a way of life that is called Christian, however willing they may be to accept the fundamental Christian principles which Christianity teaches.

Feeling as they do, then, is it strange that they should have little use for an institution like the Christian church, deplore it as we may, until they come into sympathetic relations with it? For the church as they see it, is an institution organized on monopolistic lines, with an exclusive system of philosophy and faith and ethics, and that refuses to take cognizance of other systems of thought and life. And especially does it become obnoxious to them when it is regarded as an institution brought into the country by foreigners, the representatives of armed powers which have no other end in view than the thoroughgoing establishment of an ecclesiastical system that they expect to become all-inclusive.

On the other hand, however, there is no people in the world who are quicker to welcome and respond to new truth than the

Japanese. Probably no nation in modern times has so thoroughly grasped the purport of the Christian message or so fully espoused the ideal ethical principles which Christianity has to give, while still standing aloof, in the main, from the Christian church and its propaganda.

A little thought will show that this contention is true. In the first place, the other great religions of Japan have been profoundly influenced and modified by Christian thought since they first came into contact with it. In several of the more progressive sects, especially of Buddhism, the process of incorporation and adaptation has gone on to such an extent that it is difficult to say now what is distinctively Christian and what Buddhist. This is perhaps one of the greatest results and triumphs of the Christian propaganda. Count Otani himself, head of the great Honganji sect of Shinshu, has no hesitation in stating that the rebirth of Buddhism was brought about by the coming of the Christian missionaries. "I am frank to say," he declares, "that we have copied many things from the Christian church because we found them to be good." It is true that in this he refers more to the outward organization and methods and to the example of zeal that the Christians have set, than to Christian ideas, but far beyond what he is willing to confess perhaps, the thought-content of their faith has been rejuvenated as a result of the Christian contact.

Then, in educational circles the influence of Christian ideas is everywhere apparent. Consider the ethics taught in the schools. How often do those whose business it is to teach such subjects in the government schools of the country frankly confess that the basis for the major part of their teaching is found in the Bible and is exemplified in the character of Christ. The principles of life as taught by Jesus are more and more coming to be recognized in Japan as the only satisfactory basis for ethical conduct. And then, the missionary and Christian pastor are more and more welcomed on school platforms, with perfect freedom accorded them to deliver their Christian message, with all due regard of course to the proprieties in the case. And that means simply that if a Christian wishes to get his message across at all widely in this country he had better be careful of the label he puts on it.

The influence and popularity of Christian thought is seen again in the growing demand for Christian books, especially for Bibles

and hymn-books and the like—a demand that has kept up now for many years. And not only so but their own non-Christian literature also, is becoming more and more permeated with Christian thought while the secular press, in its editorials and serious articles especially, is becoming increasingly Christian in tone. The editor of the English edition of the daily *Mainichi* gave me to understand sometime ago that any contributions we Christians might care to make to the columns of his paper would be welcomed, with the tacit understanding of course that the material presented should be of an acceptable nature.

The truth is that the better class of thinking people of Japan at least, even though they are entirely outside of the churches, are demanding and are being fed on Christian pabulum. What people the world over, indeed, are better informed regarding the the best that is being published and the best that is being taught in the religious field, than the Japanese?

And not only are they reading and thinking along these lines but more and more they are seeking to exemplify the principles of Christian teaching in their daily conduct. Pastor Miyagawa made a statement some ten years ago that in his judgment there were at least a million people in Japan who were ordering their lives in accordance with the teachings of the New Testament. This, in spite of the comparatively meager showing of less than 200,000 Protestant Christians connected with our churches. If there were as many as that ten years ago who were Christians at heart—and we must realize that such people would belong to the influential classes—what must be the effect of the working of that leaven upon the thinking people of the nation through all those ten years!

One effect we begin to see is in the zeal for reform that has sprung up during the last few years. A few weeks ago a great national rally was held in Tokyo under the auspices of the W.C.T.U. for the purpose of enlisting the cooperation of the various reform agencies throughout the country, Christian and non-Christian alike, in a great nation-wide campaign looking toward the abolition, in the immediate future, of prostitution as a licensed institution. The effect produced was remarkable in the extreme—quite beyond expectation. For 200 accredited delegates came together from associations from all over the country, largely Christians but with many Buddhists and others among them, and together talked



and together planned for the accomplishment of their great objective, raising on the spot a large part of the 60,000 yen needed for the campaign. The point is the conference was Christian through out, in its emphasis and purpose, though it was by no means confined to Christians, nor called such.

Another meeting of quite as great significance, perhaps, though different in character, was a recent meeting of the Federation of Women's Societies of Western Japan—an annual event—held in Osaka under the auspices of the great secular newspaper, the Asahi Shimbun. To this meeting 340 delegates came from all over this section of the country and considered together carefully during a period of two days a great variety of questions, some of them trivial but most of them of vital significance to the life and morals of the nation. Among these was the abolition of the prostitute system, that was approved unanimously, as was also the extension of the period during which the sale of *sake* to minors is prohibited, from the age of 20 as it is now, to the age of 25. Also the incorporation of scientific instruction in school textbooks, etc. was advocated. The discussions were all on the highest plane and were carried on by women who were tremendously in earnest about getting things done that would be to the advantage of the nation. But the surprising thing about it was that not only was the conference planned and carried through by non-Christian women meeting under non-Christian auspices, but though they were engaged in a discussion and were launched upon a program that was distinctively Christian in its purpose, the Christians representing the churches of the nation were lamentably few. Of all the missionary women of this section of Japan who might have been on hand to help guide thought and ideals into the highest channels, there was but one missionary woman present. But she was given a place on the platform and was able to make a contribution that was not only acceptable but that brought her great audience to tears by the sheer force of the truth that was brought home to their hearts.

And so the question arises, why are not the Christian forces more fully identified with these great movements for righteousness that are going on in the nation? They are movements that are thoroughly Christian, and yet too big to be compressed into the little ecclesiastical moulds that most of us are so jealous for. The churches as such are not in these movements, though the W.C.T.U.,

a body of aggressive Christian women, unable to find scope for their energies within the system, are. The pastors and Christians generally are too often conspicuous by their absence when things of moment are being planned or when warfare against intrenched evil is being waged. It is so in the work of the Temperance Society; it is so in the Purity League. It is so in other movements, too often, alas! Is the leadership in those very movements on which we pride ourselves as Christians, about to slip out of our hands and go to the Buddhists or to government officials or to non-Christian educationalists whose practice may be, forsooth, more Christian than our own and all because we are too busy with the organization and oiling of our ecclesiastical machinery to take time for such things?

Why is it that the Christian enterprise does not move forward with the momentum that was promised in the early years? That churches here and there, alas, how often! lose heart almost before the fight has begun and ever after have a name to live but are dead? Are the Christians supine? Are the missionaries half-hearted? If so, what is the trouble? Perhaps it is that we haven't a program that is big enough to enlist and hold real live Japanese. That we haven't a job that appeals to a modern red-blooded American or English young man or young woman. Perhaps it is because our horizon is narrow and our program picayune while there are big non-Christian men and women around us who see things in the large. Or perhaps it is rather that we have such an exaggerated idea of our own importance that, practically, we ignore the paramount responsibility of the Japanese church for the evangelization of the Japanese people, and, by assuming too much, fail to secure the measure of cooperation that will make our work effective.

But what, it will be asked, is the bearing of all this on the problem of reinforcements? This, that though we are calling loudly for reinforcements, we haven't a clear conception of our relation to the movement as a whole and consequently have no job sufficiently satisfactory to offer them that will bring them.

And what is our job then? To my mind it is twofold. First, in loyal cooperation with all the best forces in the nation, in the church or outside of it, to identify ourselves with every movement for righteousness that is going on around us and, to the limit of our ability, seek to permeate such movements with the ideal

ethical principles of the Gospel and get them into operation as widely as possible. This is the very heart of the movement for the establishment of the Kingdom of God.

But secondly, our task must be, above all else, in and through the church primarily, together with our Japanese confreres, to stress *Christ*—Christ as the living, vitalizing, loving personality to whom we give our undying and unqualified allegiance as our Master and leader in every enterprise for human betterment. Nothing less than devotion to him as our Lord, whether for ourselves or others, will suffice as a dynamic in the enterprise to which we have committed ourselves. So we must *preach Christ* as the living Lord, more vigorously, more persistently, than we have ever yet done, and, in the circles where we have a right to give intensive culture, press his claims home to the hearts and wills of men. This is not to preach doctrine, but Christ, not to exalt the church as the end but as the means only—one means, though the chief means, doubtless, of the Kingdom. The church is the great God-given vehicle, we believe, through which we as followers of the Master and the Saviour of men are to witness, and the Spirit is to be conveyed to the hearts of men. But the church must throw itself into the thick of the fight, prepared to lose its life, if need be, for the Kingdom's sake. We do well to magnify the mission of the church. There is no other force that can be compared with it for the task for which it is organized. But let us, while holding true to it and while linking up as far as possible all our activities with it, beware of making the scope of its mission too narrow. Japan needs the church—a strong Christian church—but it must be broader in its outlook and sympathies to appeal widely to the Japanese.

The situation presents a simply unparalleled opportunity to the man who can catch the vision and is ready to adapt himself to the conditions. But for the mere propagandist, the man who expects to bend things to his will and fit men into his groove, doubtless there is a place for him but it is not in Japan. What is needed is men and women with special qualifications for getting Christian ideals and principles into operation widely, regardless of ecclesiastical relationships, and men who are at the same time intensely loyal to Christ as their personal Master, with power to enlist others under the same banner. Perhaps such men may be most needed in educational fields, perhaps in evangelistic fields.



That must be left to the Mission or the Christian body concerned. Certainly no lines should be drawn that will sever a man from work in any field where the field needs him or where he is able to function to the highest advantage in it. Specialists will be required—men of superior spiritual fitness and adaptability to human needs. This settled, there will be no problem regarding missionary reinforcements. That will take care of itself—that is, provided we can get before the eager youth of America and Europe a clear picture of what the missionary's job is, and before the Board of Secretaries that are the power behind the throne, an equally convincing appeal. So let us go on with confidence, working together for the triumph of the Kingdom, which takes in all movements for human betterment, all truth, all loyalty and all passionate devotion to such high ideals as those for which our Lord lived and finally gave up his life.

C. B. OLDS

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## National Christian Council Notes

WILLIAM AXLING

### The Religions Bill:

The Religions Bill has been shelved. The opposition to it on the part of a large section of the Christian community grew in intensity with each passing week. Not for many a year has there been staged so revealing a demonstration of the solidarity and vitality of the native Christian movement.

In the campaign against the Bill, the indigenous Church stood absolutely on its own feet and fought its own fight. Its leaders, without any suggestion, abetment or help from the missionaries, seized upon the danger points in the Bill, forced the Government and the people to face them, picked their allies among the legislators and entirely on their own initiative and resources planned the attack and pushed it through to a successful conclusion.

The campaign also brought to light an encouragingly large number of staunch friends of Christianity, among the press, in political circles and among the people at large. The experience has shown anew the sweep and strength of the influence of the Christian Movement in this land.

There are indications that the Government will re-submit this Bill at the next session of Parliament. In the face of what has happened, however, it will doubtless be greatly modified on its next appearance.

This incident also demonstrates the fact that public opinion has become a controlling creative force in Japan. When a section of the people, even though it be a minority section, insistently speak, both the Government and the people stop to listen and alter their course of action.

### The Tango Earthquake:

10,008 casualties out of a population of 57,261 tells the tragic story of the stricken Tango district. An eye-witness of the conditions at the town of Mineyama says:—

"The town presented a sight which beggars description, the whole scene was one of death and desolation. 1500 people lay burned and buried beneath the ruins. Strong men were weeping like children. The women and the children were terrified by the awful holocaust which had swept the town and were exhausted from lack of food and clothing and exposure to the bitter and wintry weather. Directly the earthquake struck the town bringing it to the ground in one second, the whole place was swept by fire. When this had subsided, people who had escaped with their lives were left in utter darkness."

The response to the Council's appeal for funds for relief has been prompt and generous. Over ¥2,000 has already been forwarded to the Christian Relief Commission which has been set up by the Christian forces of Osaka. This Commission will function through five Christian Relief Stations, established at important centres in the devastated area. It will specialize in work for children and old people, help those looking for friends and relatives and carry on a programme of evangelism.

### **The Whole World Akin:**

In the shrinking world of to-day the sorrow of one nation touches sympathetic hearts the world around. At its last annual meeting, the Foreign Missions Conference of North America, representing practically all the Foreign Mission Boards of the United States and Canada, expressed its sense of comradeship with Japan in the following resolutions:

“WHEREAS, His Imperial Majesty, Yoshihito, has been gathered to his Fathers and his people have thereby been plunged into profound mourning, and

WHEREAS, His Imperial Majesty, Hirohito, has ascended the Throne and inaugurated the Era of Sho-Wa, which signifies Glory and Enlightened Peace:

BE IT RESOLVED, That we, the representatives of the Christian Missionary Societies embraced in the Foreign Missions Conference of Canada and the United States, do hereby express to our brethren of the Christian Churches and Missions in Japan, through the National Christian Council, our sincere sympathy in the bereavement which has come to the Japanese Imperial Household and people, and at the same time our felicitations on the accession to the Throne of an Emperor and Empress already distinguished for their interest in spiritual and humanitarian affairs, and

BE IT RESOLVED, That we do invoke the blessing of God, the Father of all Mankind, upon their Imperial Majesties and do pray that as the new Era was auspiciously begun on Christmas Day, so its glory may be enhanced by the Enlightenment of the Prince of Peace, and

BE IT RESOLVED, That a copy of these resolutions be sent to His Excellency, the Japanese Ambassador to the United States and to the Honourable, the Consul-General for Japan, at Ottawa, Canada, for transmission by them to the Minister of the Imperial Household.



## Christian Literature Society Notes

A. C. BOSANQUET

At the end of 1926 Dr. Wainright, the Chief Secretary of the C.L.S. left Japan on furlough, intending, however, to work hard on behalf of the C.L.S., while in the United States. During his absence no special new enterprises are being undertaken, especially as the new building plans are not yet fully developed and funds are low.

Many people will be glad to know that Dr. Broadus' "*Treatise on the preparation and delivery of sermons*" (Sekkyo gaku) has been reprinted. The translation is by Dr. Chiba, the price ¥2.50.

"*The history of the hymns*" (Sambika rekishi) by Rev. R. Ebizawa is now in the press.

The old favourite "*Pollyanna*" was reprinted at the end of the year as a pretty gift-book, with the heroine herself, all smiles, on the cover.

The translation of Kate Douglas Wiggin's "*The Birds' Christmas Carol*" has had a great sale.

Among books which should be published shortly are Dr. Knudson's "*Beacon Lights of prophecy*," Miss Upton's "*Daily religious talks in the kindergarten*," (revised and probably with a new name,) "*A straight way towards tomorrow*," (a study circle book on Christian social service), Clarke's "*What is a Christian*" and a new booklet on prayer called "*Contact with God*"; also four charming little books, full of pictures, for small children, about the children of China, India, Africa and Palestine.

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## Purity Notes

P. G. PRICE

The Japanese W.C.T.U. and the Purity Society feel that the hour has struck for their final battle with Public Prostitution in this country. They believe that the prospect never was so hopeful as now and that anything else than the ultimate effort would mark them as unfaithful. Every ounce of available energy must be utilized. The union of these two organizations in this great campaign has greatly increased its efficiency. They have now asked the foreign missionary community to take their part in the campaign both as workers and to help in the finance. At their request a representative meeting of missionaries was called in January in Tokyo, and a Foreign Supporting Association was formed with

the following on the Executive Committee:—Chairman, Dr. E. C. Hennigar; Publicity Director, Rev. P. S. Mayer; Secretary, Rev. P. G. Price; Mrs. Gilbert Bowles and Dr. William Axling. An appeal to the missionary community was issued under the following names:—Mrs. Willis C. Lamott, Mrs. Gilbert Bowles, Mrs. C. B. Tenny, Dr. G. M. Rowland, Dr. William Axling, Rev. P. S. Mayer, Dr. E. T. Iglehart, Rev. Mark R. Shaw, Rev. P. G. Price, Mr. G. S. Phelps, Bishop C. S. Reifsnider, Miss Isabella MacCausland, Dr. H. W. Myers, Dr. A. K. Reischauer, Rev. W. H. Erskine, Dr. J. G. Dunlop, Mr. Gurney Binford, Miss Emma R. Kaufman, Rev. W. H. M. Walton. In addition the names of Dr. E. C. Hennigar and Dr. A. J. Stirewalt should have been included but by some oversight were omitted.

This movement has the hearty support of every missionary and very generous contributions are confidently expected. As the payments are spread over three years, large contributions are possible. Over twenty missionaries have already given ¥100 each or more. In case the reader has been overlooked, the address of the Union Haisho Movement is No. 1/4 Misaki Cho, Kanda, Tokyo.

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## Sunday School Notes

H. E. COLEMAN

### Some Practical Experiments in Daily Vacation Bible School Work:

ONE of the very best experiments in Daily Vacation Bible School work that has yet been tried in Japan was put on in Shikoku last summer by Rev. W. J. Callahan and his Japanese associates. Two schools had been conducted in Matsuyama the summer before, but this time they were taken also to the country towns.

In the first place he began by making request of the Theological School of Kwansai Gakuin that some special training be given to their students so that they would know how to conduct Daily Vacation Bible Schools during the summer. This was done through a short course of lectures given by Mr. David E. Yokota. He was also asked to conduct an institute for the local Christians in Matsuyama. Five days were given to this, using the hours from 4 in the afternoon until 9 at night, with one hour out for supper. Thirty earnest workers were enrolled in this intensive training institute, and although some could not attend in the afternoon, the average attendance was nineteen. The following subjects were covered as well as could be in the twenty hours available:—Music, Hand-work, Teaching the Bible, Directed play, Bible Dramatization, Child Psy-

chology and What is the D. V. B. S? This brief course gave the young people a good understanding of the purpose of the school and, with the literature that was put into their hands, definite knowledge of how to carry on schools. The experience of Mr. Numano the local leader was enough to put inspiration into the whole group, for he said of the last year's work, "Never in my life have I known such delight. For the first time I have seemed to feel the heart of the teacher and the heart of the child beat as one." Mr. Callahan said that he thought the work done by the young people of the Matsuyama Church alone in the conduct of their school justified all the work that was put into the institute. These young people raised their own finances, and conducted a successful school for ten days in August.

Some of the local workers thought that while such a school was good for a place like Matsuyama it was not practicable to conduct such an intensely religious school in a country community without the background of previous Sunday School training. Their experience however, showed that this fear was entirely unjustified; for one of the best and most enthusiastic schools was conducted in a country town where there had been no Christian work done previously. There had been only one cottage meeting, but there was a Christian teacher in the school, and he secured from the principal the use of the school building for the Vacation Bible School. He also helped in the teaching. Although the children had never heard a Christian prayer or sung a Christian hymn, when they were told of the school with its varied programme they flocked in, and the enrollment reached the surprising figure of 152. They entered at once heartily into the singing of the hymns, and the other activities and the attendance was practically perfect. On one day when the whole school was gathered by the principal the 300 children practically all attended. The teachers said that the children entered heartily even into the worship and responded to the Christian teaching in a remarkable way, so that they felt the week's continuous teaching had made a deep religious impression. The principal had been at first indifferent and even critical, but when he saw the programme in operation and the response of the children, he became an enthusiastic endorser of the whole plan.

Four such country schools were conducted, each from three or four days to a week. The following programme was generally followed: Opening worship, 20 minutes; Bible teaching by classes, 30 minutes; intermission, 5 minutes; Handwork, 20 minutes; Review of school work, 40 minutes; Directed play, 20 minutes; Music, 20 minutes; story hour, 30 minutes; closing worship, 20 minutes.

One town where a school was planned was said to be a rather tough place. The Y. M. A. hall had been engaged for the school but it had not even been swept out and there was no equipment. The young men cleaned the hall and announced an evening meeting where they told some interesting Bible stories, and explained their plan for a Vacation Bible School, and the next day there were 63 children and this was afterwards increased. The interest was splendid and when the young men had to



move on to the next place the whole school escorted them to the train and insisted on carrying their baggage. In general, evening meetings were held and so the Gospel message was given to the community. In the last place, when only three days were left in which to work, the three workers were met at the station by an enthusiastic group of local young people who had secured the town hall for the school and had it all fitted up for the work, and the children gathered and enrolled. They began at once with their teaching programme and had another wonderful three days. What joy to work with such eager young people and children!

The places where the schools were held were not all ideal, but show what can be done where there is a purpose and a will. The village school building was best, of course, and the town hall next. Then there was the Y. M. A. hall, and a Japanese residence had to answer in one place.

Thus with the employment of three young men during the month of August and the help of a number of volunteer workers, four country Daily Vacation Bible Schools were conducted. Almost 400 children were reached with happy Christian hymns and intensive Christian teaching. Through the many hours of the many days that the teachers were able to be with the pupils intimately there was an opportunity for a taste of Christian living and time for Christian example to have its effect that is impossible in the one hour of Sunday School teaching in a week. This rich experience shows that here is a most effective means of coming into touch with new homes, of opening up new communities to the Gospel message, and of reaching thousands of children every year. In Korea last year there were over 30,000 children in the D. V. B. Schools. Why can't Japan do as well?

In the way of literature we now have a pamphlet explaining the D. V. B. S. and a Handbook of eighty pages that gives the information needed for conducting a school. Besides these we have two texts for the Bible teaching, one mainly for the Primary grade and one mainly for the Junior grade children. Then we have attendance cards and report blanks. Literature will be freely sent to those who wish to know about the work.

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## Temperance Notes

MARK R. SHAW

### Revision of Juvenile Temperance Law Postponed

On February 17, the bill for the revision of the Juvenile Temperance Law, raising the age from 21 to 25 years, was introduced in the Diet. Owing to the illness of Mr. Bokuichi Takahara, the oldest member of the

Lower House, who had hoped to present it, Mr. Masaji Yamaguchi of the Shinsei Club, a small liberal reform group, and one of the younger leaders, made the presentation address. It was sponsored by seventeen members representing all parties and a working majority of the House had promised to support it. After brief discussion it was referred to a special committee of nine, including six of the Bill's sponsors, one supporter and two *saké* dealers. The committee had five hearings with some very heated discussion. At one session Mr. Tobuchi, a member of the Diet but not on the Committee, spoke against it for three hours. On March 1 the committee reported it favourably 6 to 2, and urged its adoption.

After several attempts of the dry leaders to get action on the bill it was brought up for discussion on March 17th. After limited debate, during which Mr. Yotatsu Tanaka and Mr. Ko Tanihara ably supported the bill, a motion to bring the bill up again for second reading was lost by vote of 139 to 87, which killed the measure for the present session of the Diet, which closed on March 25th. Of the 211 members who had pledged their support, 108 were absent and 16 changed their minds. This reverses the action taken last year when the bill was passed by the Lower House by a large majority in the closing hour of the session. The Temperance League leaders had felt confident of sufficient votes in the Lower House to pass the measure, although they did not anticipate success in the Upper House at this session. Mr. Bokuichi Takahara, aged 76, the oldest member of the Diet, who had hoped to speak for it, was unable to be present on account of illness. He plans to organize a group within the Diet to work systematically for its passage.

As the campaign developed the opposition, which hitherto had been largely that of conservative indifference, became more organized and aggressive, and the Government is understood to have passed word along informally that the measure should be defeated, or if passed in the Lower House, it should be smothered in Committee of the Upper House. The main contentions of the opposition were that *saké* drinking was a time-honoured national custom, that the law could not be enforced and would create disrespect for all law, and that it would seriously curtail national revenue. But back of these arguments is the fact that many of the members had received aid from the *saké* brewer for election campaign expenses, and hoped for that aid again. It was claimed that the passage of the bill stopping drinking by the youth between 21 and 25 years of age would probably cause a reduction of from 15 to 20 per cent in the total *saké* consumption, and a consequent loss of over forty million yen (¥40,000,000) in revenue as the present revenue from *saké* is about ¥238,000,000, or about one-eighth of the total revenue of the Imperial Government.

Several leading dailies, including the Osaka Mainichi, Osaka Asahi, Tokyo Asahi, Kokumin, Yomiuri and Hochi have given nominal, but not very enthusiastic or aggressive support to the bill. The great majority of the heads of the colleges and universities, however, had given their endorsement to this bill, which sought especially to make the present

law include all students, members of the young men's associations, and those in the military service. Dr. Masataro Sawayanagi, of the House of Peers, president of the Imperial Education Association and president of the Japan Intercollegiate Prohibition League, declared the bill to be really the most important measure before the Diet.

Apparently, although there seems to be quite a general agreement that it is well for minors not to drink, there is not yet sufficient public sentiment for a more inclusive measure. The fundamental need, of course, is more extensive and intensive education, not only on the physiological but also on the psychological, sociological, economic, financial, historical and political, as well as moral, aspects of the problem.

The dry leaders declare that they are disappointed but not discouraged, and that they will renew their endeavours even more aggressively for the education of public sentiment on this question. The Association for the Twenty-five Year Law, to which the Young Women's Buddhist Association has been added, making thirteen organizations affiliated, and with which the Central Association of Social Work, a semi-governmental body, is actively cooperating, at a conference on March 23rd determined to carry on a definite and aggressive educational campaign during the coming year. Plans for the renewal of the campaign in the next Diet will be given special consideration at the coming convention of the National Temperance League which meets in the Chamber of Commerce at Nagoya, April 13-15, at the W.C.T.U. convention in Tokyo April 19-21, and the Intercollegiate Prohibition League Convention in Tokyo, May 7th.

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## Missionary Fellowships

Five missionary fellowships (yielding \$750 a year) and two missionary scholarships (yielding \$450 a year) are available each year at the Union Theological Seminary, New York, for missionaries on furlough and for especially qualified nationals of mission lands. Candidates should be persons of special attainments or promise who have already been engaged in actual service, not undergraduate students.

Applications for the year 1928-29 should reach the Seminary by January 1, 1928.

Of the missionary scholarships assigned for 1927-28, one comes to Japan, namely, Professor Gakuzo Kubota, Theological Department of Kwansai Gakuin, Kobe, Japan. Of the others, four go to China, one to Syria, one to Turkey, one to Brazil, and one to Ceylon.

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## Correspondence

Hikone, March 9, 1927.

To the Editor of The Japan Christian Quarterly,

Dear Sir,—

I have read with much interest the contributions of the representatives of various divisions of the Church Universal published in the Quarterly, each telling of what, in the eyes of the writer, his particular branch of the Church could contribute to a United Church. In each of the articles there is much food for thought on the part of all members of the different Christian bodies working here in Japan as well as elsewhere. But good as is this symposium, would it not be helpful if someone, perhaps the same persons, would write another series of articles setting forth the things which each of these branches now lacks more or less and which it might gain through union with this or that other branch? This would be a far harder task, and would take far more moral courage, but would it not be worth while?

There are none of us who, down deep in our hearts, think that our branch of the Church is entirely perfect. Or if there be any such person it is useless for him to enter this discussion for he would talk, not about union, but about absorption. Practically all of us are really keenly conscious of this or that sort of shortcomings in our own organizations and it would do us good to acknowledge them. "Confession is good for the soul" of a Church as well as of an individual and to acknowledge in concrete form that we would be glad to gain this or that benefit from union with one or another of our sister organizations would be nearer a real confession than enumerating our strong points. Laying too much emphasis on what we call our possible contributions to a United Church, especially in our public utterances, savours somewhat of a tendency to confess the faults of others rather than our own. Would it not then help very considerably to hear more such utterances as that of the prominent English Baptist minister who said some few years ago in a public address on this subject that a United Church without the historic episcopate would be a calamity, or words to that effect. No doubt, too, there are members of that same episcopate who would be very glad indeed to get the fire and zeal of some of our Baptist brethren into the hearts of some of their slower clergy. Of course, not all Baptists would agree with the one quoted above, and not all bishops would acknowledge the lack of zeal and fire, or admit that they might gain it from union with the Baptists, but would not such a discussion help in bringing us nearer together?

It might help too, if we were each to indicate some of the things which we are afraid of losing if we should join with others. This would also be a difficult thing, and might cause a good deal of discussion, and

what we would actually lose would of course depend largely upon the nature of the dominant forces, humanly speaking, in the new body. But it might make the problem a little clearer if we were to be frank about all these matters.

Thanking you for allowing me the space in your magazine, I am,

Yours very truly,

P. A. SMITH.

(It is almost unnecessary to say that we are fully in sympathy with the suggestion made by our correspondent, but before putting it into effect, we should be glad to hear from others of our readers their ideas on the subject. THE EDITOR.)

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## Book Reviews

**A** STUDY OF SHINTO, THE RELIGION OF THE JAPANESE NATION, by Genchi Kata, D. Litt. Published by the Meiji Japan Society, 225 pp.

Dr. Katō is one of the best known of the Japanese authorities on Shintō. He is an associate professor of the Imperial University of Tokyō and occupies the chair of Shintō. He is the author of numerous publications in the Japanese language dealing with the subject of comparative religion as well as with the native religion of Japan. He is already known to English readers as the author of articles on Shintō in the *Japan Magazine*, the thirteenth edition of the *Encyclopaedia Britannica* and the *Transactions of the Asiatic Society of Japan*. In his English translation of the *Kogoshūi* he has made available to foreign students important materials for the study of early Japanese history. His new book on Shintō must be regarded as a valuable contribution to the literature of the subject. The work is mainly a rendering into English of material previously given in the form of lectures before Japanese university audiences.

The primary object of the book is found in the author's attempt to trace what he terms the genesis of the ethico-intellectualistic aspects of Shintō. The discussion deals only incidentally with Shintō institutional history. The major effort of the writer is devoted to outlining the development of a significant moral content in Shintō teaching itself. Thus the book may properly be regarded as mainly a study of Shintō doctrine. The position here occupied by Dr. Katō is in marked contrast with that of some of the Shintō revivalists of the later Tokugawa period who attempted to demonstrate that pure Shintō had no ethics, and, what is

more, that the uncontaminated Japanese had no need of ordinary moral instruction since he was so divinely endowed as to do innately what the Chinese (and other foreigners) could only accomplish by punctilious and painful obedience to external standards. Over against this Dr. Katō adopts a point of view and a method vastly truer to the facts both of human psychology and of Japanese historical development. He avows his main purpose to be that of calling attention to the evolution of certain higher aspects of Shintō belief and practice hitherto more or less neglected by Occidental students of things Japanese.

In his introduction he reminds the reader of the existence of two different branches in modern Shintō, namely the Thirteen Shintō Sects and State Shintō, the latter consisting of the cult of the shrines (*Jinja Shinto*) and its accompanying ethical instruction (*Kokutai Shintō*). The discussion deals almost entirely with the second division of Shintō, although it is of course true that many of the religious ideas and ethical precepts to which the author calls attention in his subsequent treatment underly both branches of Shintō. One can only regret that Dr. Katō did not find space to consider more in detail the actual distinctions that should be made between the thirteen sects and the government cult. The two are often confused even in official utterances and there is no adequate treatise in any language, Japanese or foreign, to which the student may turn for direction.

In the introduction a preliminary definition of religion is also given. The essence of religion is declared to be "One's consciousness of being in a special relationship with the Divine." This involves a vital faith in the real existence of something superhuman or transcendent from the human point of view. Religions, in general, may be divided into two great classes, the anthropic that is, homocentric religions, and theocratic, or deocentric religions. The former finds gods in man and nature; the latter find gods, or God, above man and nature. In the former man becomes god; in the latter a sharp distinction is drawn between god and man. Christianity is taken as an example of the latter; Shinto, on the other hand, may be taken as an example of the homocentric tendencies of the religious life. Some readers will undoubtedly raise the question as to whether the distinction is a valid one. The point need not be discussed here, however. The average foreign student will be more interested in the actual facts of Shintō cult-life and ethico-intellectualistic development to which the author devotes his main effort.

The earliest stage of Shintō that can be discovered in the old records was apparently identical with that level of general primitivity to which the name animatism has been applied, i.e. the objects of worship were certain forces of nature in and of themselves, and not certain mysterious powers regarded as residing therein. In this respect Dr. Katō agrees with the great eighteenth century Shintoist, Motoori, in the view that there was in ancient Japan a simple nature worship in which the sun, the moon, mountains, trees, fire, etc., were themselves the objects of



adoration and supplication. This primitive world-view, or better, primitive reaction toward the extraordinary objects of experience, ultimately gave way to a true animism wherein independent deities were regarded as dwelling in or ruling over the forces and objects of nature. Shintō thus became what the author calls "sheer polytheism," with its vast throng of deities of sun, moon, stars, thunder, lightning, rain, wind, sea, mountain, earthquake, volcano, hot-spring, underworld, trees, grass, cereals, etc.—all the *yaoyorodzu no kami* of the Way of the gods. At this stage of development fetishism and phallicism, which indeed still survive, flourished.

In the succeeding phase of evolution, this polytheistic aspect of Shintō passed gradually into pantheism. At the same time tendencies toward henotheism and even monotheism manifested themselves, and these may greatly condition the future. The strong influence of Buddhist philosophy in effecting this evolution is frankly recognized. Dr. Katō cites valuable illustrative source material from various Shintō texts that make this point clear, as for example Amaterasu Omikami, the great Shintō sun goddess, is thus interpreted by the author of the *Miryu-Shintō-Kuketsu*: "Amaterasu-Omikami is the True Body of the Primordial Buddha, all-pervading, ever-present, having neither beginning nor end."

Moral ideals and practices have undergone a similar development. As an important part of the intellectual awakening suggested in what has been briefly outlined above, the old myths have been allegorized while certain objects and practices originally fetishistic or magical have been made the symbols of higher ethical ideas. The case of the change that has taken place in the interpretation of the mirror, the sword and the jewels of the Divine Imperial Regalia is cited in this connection. These objects were originally magical charms, "but as men's minds intellectually and morally awoke the Three Divine Imperial Regalia took on an ethical significance, imbued with symbolical meaning." The mirror thus symbolizes wisdom, the sword courage, the jewels benevolence. Here again the fundamental part played by Confucianism in producing this moral expansion is explicitly acknowledged. Thus, to give a further conspicuous example of this ethical evolution, early rites of bloody human sacrifice finally gave way to dignified ceremonial and higher moral expressions in which it was apparent that "not human sacrifice alone but animal sacrifice as well had become incompatible with the religious consciousness of the Japanese, enlightened both by Buddhist precepts of universal benevolence and by Confucian ethical teachings."

In its total development then Shintō has passed, on the doctrinal side, from animatism to a pantheism that manifests latent tendencies toward monotheism, and on the ethical side, from a primitive tribalism in which impurity and crime were largely ceremonial to an emphasis on personal virtue and sincerity. Says Yamaga-Soko, the founder of Bushidō, "The surest passport for entrance into communion with the Divine is Sincerity. If you pray to the Deity with Sincerity, you will assuredly realize the divine presence." Here Shintō affords glimpses of

religious universalism and gives evidence of having achieved a Way of Life worthy of place alongside of the principle of universal love in Christianity or that of unconditional benevolence in Buddhism.

An examination of Dr. Katō's exposition accordingly goes to show that in sketching the outline of moral and intellectual progress in Shintō he has merely indicated—with due regard to Japanese variations—some of the main steps in the religious evolution of the human race. Furthermore it is plain that, intertwined as the higher developments of Shintō are with those of Buddhism and Confucianism, it is impossible to study its advanced ethical and religious forms without reference to assimilations from these two other great Oriental faiths. The total situation is one that should greatly encourage all who are genuinely interested in the spiritual progress of man, since it points at once to the fundamental moral unity of the human race and to the value, perhaps the necessity, of religious syncretism. It shows the way to a better and a wider co-operation between the forces of at least some of the world's living religions in the realization of common ideals of humanity.

The real difficulties which the book raises in the mind of a non-Japanese reader are of course not at this point. All right-minded men will undoubtedly rejoice in the growth of universalism in Shintō. It is in connection with the claims of Shintō as a national religion that major problems arise. How can Shintō make a worthwhile contribution to universalism and at the same time meet demands made upon it in the interests of the Japanese state? Of course everything depends upon what is regarded as its necessary content in this latter function. Dr. Katō's discussion makes it plain that Shintō is first, foremost and always a national religion. The last chapter of the book is devoted to a consideration of the unique position of Shintō among the world's religions. In this one seems to see the author's profession of personal faith—"Shintō as a national religion never dies; it still is, and ever will be." It is intimately bound up with the existing political and social life of Japan. It has culminated in Mikadoism or the worship of the Japanese Emperor as a divinity, during his lifetime as well as after his death. It expresses itself in the peculiar religious patriotism of the Japanese, glorifying their Emperor as the centre of faith.

Granting that such statements manifestly partake more of the nature of a *credo* than of detached objective analysis, yet the fact remains that they well express the inner meaning and drive of modern official Shintō. And while it is true that the actual public worship of the living emperor is a negligible factor (appearing here and there perhaps as a matter of private sentiment but never as a part of the state ceremonial), yet an investigation of the actual organization and the ceremonies of the shrines will support the correctness of Dr. Katō's analysis. Shintō with its many gods and goddesses—some of them personified forces of nature, some of them authentic ancestors, both ordinary subjects and rulers—is centralized about the worship of the spirits of deceased sovereigns. The greatest of the shrines, the most elaborate of the ceremonies, the strongest of the

efforts of the government are all devoted to the fostering of Imperial Ancestralism. Here Shintō becomes a mere instrument of the state designed to support the *status quo* in political and social affairs. Whether the eternity of the national organization of Japan is forever bound up with all this is a big question. How, for example, is this form of Shintō to adjust itself to the growing forces of democracy, to an increasing understanding between throne and people wherein co-operation gradually displaces awe and worship, to an expanding intelligence that more and more questions the historicity of some of the greatest of the alleged ancestors, to a threatening agnosticism that repudiates faith in the *kami* as so much irrelevant superstition, yes, even to a budding universalism that finds itself cramped and stultified by an outworn nationalism? Shinto has passed through great transformations in the past; even greater changes are undoubtedly before it.—D. C. HOLTOM.

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**YOUNG HEARTS IN OLD JAPAN**, by Maude Madden. Published by Revell, New York. Price ¥3.03.

In the first place, I must congratulate the authoress of "Young Hearts in Old Japan" upon her happy choice of a topic. One cannot read through this book without feeling that the writer is well versed in things Japanese. It is certainly not the kind of book which is sometimes supposed to be written by an ambitious tourist after a week's stay in Japan.

The illustrations which she has picked up are chosen with good taste and are cleverly explained. However, only one exception may be pointed out in a picture which is inserted between pages 42 and 43, where you will find "A Buddhist Priest at Prayer in a Japanese Home." I must call the attention of the writer to the fact that it is not in a home, but in a temple, as revealed by the folding doors behind the idol and the idol itself.

Now, let us go, chapter by chapter, through this work in its attempt to draw the pictures of "young hearts in old Japan." In the first chapter, we find the description of "Fairylend Chrysanthemums," which is more or less a production of the writer's penetrating imagination. In describing that famous story of Ushiwaka and Benkei, nobody will object to comparing them with David and Goliath, but it sounds very strange and rather funny when Ushiwaka is likened to a dancing-girl. By the way, the spelling should be Ushiwaka, not Ushiwaki. I do not know whether the writer tried to put it in a lighter vein than the fighting scene of David and Goliath, but if her description of Gojo Bridge gives any idea of dancing to the English readers, I must say it makes me smile.

It is very interesting to note that the superstition of the Year of the Monkey is well connected with the unlucky married couple who were born in that particular year of the twelve cycles. In the character of



Michiko, we see the old type of Japanese woman whose moral code was one of absolute obedience and devotion. The character of Katsu and his behaviour are like those of persons whom it is not hard to find today; they are the cause of much suffering to the women of Japan.

In "Takako's Talisman," we read the following sentence; "It was awful for Japanese girls to show such emotion in public." This will be perhaps a most difficult passage for Westerners to appreciate, but this is another evidence to show how thoroughly the writer understands the psychology of Japanese women. Every detail of Takako's movement, even her emotion is so naturally and minutely depicted that we can hardly find any trace of the superficial observation which might be that of a foreign writer.

The love of Buddha—the teaching of Buddha—is always associated with a sad feeling or experience, so that those who kneel before him with clasped hands have invariably expressed some such sentiment. Therefore, it is quite unnatural, to my mind, to picture young people who sigh before Buddha with their love affairs, however poetic it may sound. I am afraid I am too realistic as a critic.

I could not but reflect for a moment when I came to read that "Japanese are expert gossips about others, but reticent about their own families." This is certainly food for thought. Though Japanese are not demonstrative in the matter of expressing their emotion, we admit that there are gossips among Japanese women. Whether or not they are expert, I do not know.

Under "Superstition," we find a younger sister who takes the place of her elder sister and is married to her brother-in-law. It may seem horrible to Western minds, but the spirit of resignation and unselfish devotion to the deceased make such decisions possible.

As a whole, I venture to say that this book has attained its object in presenting the inner life of young hearts in changing Japan, and I share with the Japanese readers their joy and happiness in finding a good interpreter of Japanese life and thought whose aspiration it is to describe Japan as she is today. In closing, may I call the attention of the writer to one more point. In one place I found that the motive of establishing a kindergarten was in the expression of pity toward a certain class of our people. I sincerely hope the writer will find it possible to write another book about Christian work in Japan from a different angle. I wish to express once more my personal appreciation for the delightful reading I enjoyed in this book.—TSUTANO SAITO.

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*A DAUGHTER OF THE SAMURAI*, by Etsu Inagaki Sugimoto. Published by Doubleday, Page and Co., 314 pp. Price \$3.00.

This is one of the most charming books that has been written about Japanese life. Not only is it of considerable literary merit, but also the sympathy and dignity which marks it throughout lifts it at once onto

a level far above that of the average book. In a simple straightforward manner Mrs. Sugimoto tells of her experiences in her "samurai" home, of the environment amid which she was brought up and the spirit which pervaded it, and which followed her into her new home in America. She explains simply many of the customs and points-of-view which mystify the average Westerner, and in doing so leaves him wondering if it is not he rather than the Oriental who "does everything upside down." The book possibly errs in avoiding unduly the shadows of Japanese life, but that aspect has not been neglected by other writers. Not the least valuable part of the book is the way in which it reveals almost unconsciously how the Spirit of Christ may permeate and enrich the "samurai" spirit, and in doing so help to create a right temper towards those old religions which modern Japan seems so anxious to discard. We from the West can learn from this book how manifold are the ways in which our faith may be expressed, and how undesirable it is to attempt to present it in too cast-iron a mould. We have no hesitation in saying that this is one of the most valuable contributions towards a better understanding between East and West that has appeared for some time.—W. H. MURRAY WALTON.

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## ===== PERSONAL COLUMN =====

*NOTE.—Items for this column should reach Miss Ruby Anderson, 3131 Aoki Machi, Kanagawa, Yokohama, by the 20th day of March, June, September and December respectively. Contributors will greatly oblige by drafting items in the form now in use.*

### BIRTHS

CHAPMAN. On Feb. 19 to Rev. and Mrs. Ernest N. Chapman, P. N., Shingu, a daughter, Ernestine Inglis.

CHAPMAN. On Dec. 28, 1926, to Rev. and Mrs. Gordon K. Chapman, P. N., Asahigawa, a son, Theodore Woolsey.

MOORE. In March to Rev. and Mrs. Lardner of Gifu, P.S. a son.

NACE. On Jan. 30 to Mr. and Mrs. I. S. Nace, R.C.U.S., Akita, a daughter, Rebecca Keifer.

SMALLEY. On Mar. 24 to Rev. & Mrs. F. A. Smalley, C. M. S. Tokyo, a daughter, Margaret Cecilia.

### MARRIAGE

THOMPSON-GOODMAN. On Jan. 14 at the Aoyama Gakuin, Rev. E. W. Thompson to Miss Zora Goodman—both of the Methodist Episcopal Mission.

### DEATHS

ALBRECHT. On Dec. 5, 1926, at Long Beach, California, Mrs. Leonora B. Albrecht, A.B.C.F.M. 1887-1901.

BOULTON. On Dec. 17 at Monkton Combe, England, Miss E. B. Boulton, for many years a Missionary of the C.M.S. in Japan.

GREEN. On Jan. 10 at San Diego, California, Mrs. J. K. Green who as Miss Mathilde Meyer was a member of the A.B.M. 1887-1893.

HAIL. On March 23, at Wakayama, Mrs. J. B. Hail, P. N.

HOY. On March 3, at sea, Rev. W. E. Hoy, D.D., formerly of the R.C.U.S. Dr. Hoy was returning home from China where he had been working since 1900. He was one of the first editors of The Japan Evangelist.

JONES. On Jan. 15 at Summit, N. J., U.S.A., Mrs. W. Y. Jones, P. N.

LOVETT. On Sept. 18, 1926, in America, Mrs. W. P. Lovett. Mrs. Lovett as Miss Cora McCandlish served as a missionary with the A.B.M. 1897-1902.

### ARRIVALS

BURMEISTER. On November 29, 1926, Miss Margaret Burmeister, M.E.F.B. Miss Burmeister is located at Aoyama, Tokyo, for the present



CHASE. On March 4, Mr. and Mrs. John T. Chase, to join the staff of the Yotsuya Mission.

COOK. On March 31, Miss M. S. Cook, M.S.C.C., from furlough to Nagoya.

CURTIS. On March 18, Dr. W. L. Curtis, A.B.M. from furlough to resume his work at Doshisha University.

DRAPER. In the Autumn, Miss Winifred Draper, M.E.F.B., from furlough. Miss Draper has charge of the women's work of her Mission in Yokohama and vicinity.

FESPERMAN. On March 21, Rev. F. L. Fesperman and family, R.C.U.S., from furlough to continue in evangelistic work at Yamagata.

DeFOREST. On December 25, Dr. Charlotte B. DeForest, A.B.C.F.M. from furlough, to resume her work at Kobe College.

HAMILTON. On March 31, Rt. Rev. Bishop and Mrs. H. J. Hamilton, and Miss Hamilton, M.S.C.C., from furlough to Nagoya.

KERR. On March 4, Rev. and Mrs. C. Kerr, P.N., from furlough. Address: 32 Hitsu-undo, Keijo, Chosen.

LEA. In March, Miss Lea, daughter of Bishop Lea of Kyushu, to work under the S.P.G. at the Shoin Jo Gakko, Kobe.

MURRAY. In March, Miss Edna B. Murray, P.E., from prolonged furlough. Miss Murray will again take charge of the music department at St. Margaret's School, Tokyo.

PAINE. On March 22, Miss Margaret R. Paine, P.E., from furlough.

SKEVINGTON. On March 31, Misses Florence and Gladys Skevington, W.A.B.F.M., loaned by the West China Mission to teach temporarily in Shokai Jo Gakko, Sendai.

SMITH. On April 18, Professor Arthur D. Smith, and family, R.C.U.S., from furlough to Tohoku Gakuin, Sendai.

SOMERVELL. In March, Miss M. Somervell, S.P.G., from furlough to Numazu.

SKILES. On January 17, Miss Helen Skiles, P.E., from furlough.

SPROWLES. On January 17, Miss Alberta S. Sprowles, M.E.F.B., from furlough to resume her duties as Principal of Aoyama Jo Gakuin.

TAYLOR. On November 29, 1926, Miss Erma M. Taylor, M.E.F.B., after several years' absence from the field. Miss Taylor has taken up evangelistic work in Hiroshima.

TREMAIN. On January 17, Rev. and Mrs. Martel Tremain, P.N., newly appointed. Address: 10 Go-chome, Nozaki Cho, Kobe.

WILLIAMS. On January 17, Miss Hallie R. Williams, from furlough.

## DEPARTURES

ALLEN. On April 16, Miss Thomasine Allen, W.A.B.F.M.S., Sendai, on furlough via ports.

BAZELEY. On April 21, Miss Mary Bazeley, Japan Evangelistic Band, Kaibara, for England on furlough.

BOULDIN. In April, Mr. and Mrs. Bouldin, S.B.C., Kokura, on furlough, on account of the illness of Mrs. Bouldin.

BRAITHWAITE. On February 17, Mr. and Mrs. G. B. Braithwaite, Friends' Mission, Tokyo, on furlough.

CHAPMAN. Mrs. J. K. Chapman and four children, P.E., Asahigawa, on furlough.

COUSLAND. On April 8, Miss Jessie Cousland, P.N., Shimonoseki, on furlough. Dr. and Mrs. Cousland, notice of whose resignation appears elsewhere in these columns, and Miss Cousland sailed together on the Empress of Canada.

FOOTE. On January 25, Miss Edith L. Foote, P.E. Kyoto, on furlough.

GOVENLOCK. On April 6, Miss Isabella Govenlock, W.M.S.U.C.C., Shizuoka, for a year's furlough.

HACKETT. On March 29, Mrs. H. W. Hackett and children, A.B.M., Kobe, on furlough. Mr. Hackett will sail in June.

HECKELMAN. On December 14, Rev. and Mrs. F. W. Heckelman, M.E.F.B., on furlough. They are making their home at Columbus, Ohio.

HEREFORD. On March 18, Mr. and Mrs. W. F. Hereford and daughter Adah, P.N., Hiroshima, on furlough.

MAUK. On March 30, Mrs. Laura Mauk, Tokyo, Evangelical Mission, on furlough. Address: Dover, Oklahoma, U.S.A.

McALPINE. On April 8, Dr. and Mrs. R. E. McAlpine, P.S., on furlough.

NACE. On May 12, Mr. and Mrs. I. G. Nace, and family, R.C.U.S., on furlough. Home address: St. Paul's Orphans' Home, Greenville, Pa., U.S.A.

NEWBURY. On April 16, Miss Georgia Newbury, W.A.B.F.M.S., Sendai, on furlough via ports.

RUIGH. In February, Mrs. D. C. Ruigh and two children, R.C.A., on furlough. Mr. Ruigh and daughter Eleanor will sail in the near future.

SHELL. On April 2, Miss Naomi Schell, S.B.C., Kokura, on furlough.

SCOTT. On March 24, Rev. and Mrs. J. J. Scott, C.M.S., Tokushima, with their two sons Peter and Martin, on furlough.

SHAW. In February, Rev. and Mrs. R. D. M. Shaw, S.P.G., Hiratsuka, on furlough.

SPACKMAN. On March 17, Rev. and Mrs. H. C. Spackman, and children, P.E., Tokyo, on furlough.

STOKES. On March 17, Miss Kathleen Stokes, S.P.S., Kobe, on furlough.



WARREN. On March 29, Mrs. Warren, A.B.M., Miyazaki, on furlough. Mr. Warren will sail in June.

WEIDA. In April, Professor F. Wharton Weida, teacher of English in Tohoku Gakuin, Sendai.

WEST. On March 23, Rev. and Mrs. R. E. West, M.E.F.B., Nagasaki, on furlough.

WILKINSON. On April 21, Mr. and Mrs. C. S. Wilkinson, Japan Evangelistic Band, Fukuchiyama, for England on furlough.

### RESIGNATIONS AND RETIREMENTS

COUSLAND. Dr. and Mrs. P. J. Cousland, P.N. Dr. and Mrs. Cousland sailed April 8th for Victoria, British Columbia, where they will reside in future.

DOSKER. Dr. and Mrs. R. J. Dosker and family of Matsuyama P.N., on account of Mrs. Dosker's health. Dr. Dosker has accepted a position as Young People's Secretary of the Foreign Mission Board of the Presbyterian Church, North.

FOOTE. Mr. E. W. Foote, P.E., from the faculty of St. Paul's University, Tokyo.

### MISCELLANEOUS

FREE METHODIST MISSION. Rev. William Pearce, a bishop of the Free Methodist Church of North America, arrived in Japan February 18th and later presided over the annual meeting of the Japan Conference. The Bishop sailed for home on March 16th.

REFORMED CHURCH MISSION. The Rev. Wm. Bancroft Hill D.D., of Vassar College, New York, and Mrs. Hill are spending about three months in Japan visiting the missionaries in the stations of the R.C.A., Mission in Japan. The Dr. and Mrs. Hill are members of the Japan Committees of the Boards of the Church in America.

ALLCHIN-ROWLAND. The engagement is announced of Miss Marion Allchin and Mr. Paul Rowland, both of whom come of A.B.C.F.M. families.

DOZIER. Rev. C. K. Dozier, S.B.C., has been elected Dean of the Theological Department of Seinan Gakuin, Fukuoka.

STEGEMAN. Rev. H. V. E. Stegeman (S. T. M. Hartford) has been installed as Professor of New Testament, in the Theological Department of Meiji Gakuin, Tokyo.

WELCH. Bishop and Mrs. Welch have returned to Seoul from their trip to India.



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